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## AMERICA'S PIONEER WAR SONGS

In the successful conduct of war, music is well-nigh an indispensable factor. Man is led to a great extent by his feelings, and it is to these that music chiefly appeals. During the course of almost every struggle of any significance, threatening clouds gather on the political horizon of a nation. Dissatisfaction arises among the people at home, while at the front the troops become discouraged and yearn for more peaceful days. It is in such times that music proves itself a friend in need. There is something in the dash and vigor of a spirited band piece that penetrates our very being. Even nations renowned for their prowess and valor have recognized the value of this emotional auxiliary, and have derived much benefit from its use.

During the Second Messenian War, the Spartans, the most military of the Greek commonwealths, called to their aid a lame poet from Athens, Tyrtaeus, that he might inspire and lead them to battle. In 1803 the British Government awarded Charles Dibdin, one of her dramatists, a pension of £200 for the valuable services he had rendered in keeping popular feeling against the French at the high-water mark during the long years of enmity between the two countries. Dibdin's songs had especially an invigorating effect on the morale of the men in the British navy. In the Civil War the songs of the North aided the Unionists in bringing the struggle to a victorious close. The Federals had an imposing array of battle-hymns, while the Confederates had relatively few. Root's "Battle Cry of Freedom" more than once performed valuable service during this war, as the following incident will in part attest.

A few days after the capitulation of Lee some Union officers were entertaining a number of their brethren of the Confederate army

at a certain house in Richmond. They had a quartette among them, but out of respect for the feelings of the Southerners refrained from singing their camp songs. The men from Dixie, however, expressed a desire to hear the Northern battle-hymns. Of course the Union men responded with a will, and did not leave off till they had sung them all. When they had finished, one of the Confederate officers exclaimed: "Gentlemen, if we'd had your songs we'd have licked you out of your boots! Who couldn't have marched or fought with such songs, while we had nothing, absolutely nothing, except a counterfeit 'Marseillaise,' 'The Bonny Blue Flag,' and 'Dixie,' which were nothing but jigs. 'Maryland, My Maryland' was a splendid song, but the tune, old *Lauriger Horatius*, was about as inspiring as the 'Dead March in Saul,' while every one of these Yankee songs is full of marching and fighting spirit."

He then addressed his superior officer, saying, "I shall never forget the first time I heard that chorus, 'Rally round the Flag.' It was a nasty night during the Seven Days' fight, and, if I remember rightly, it was raining. I was on picket, when just before 'taps' some fellow on the other side struck up 'The Battle Cry of Freedom' and others joined in the chorus until it seemed to me that the whole Yankee army was singing. A comrade who was with me sang out, 'Good heavens, Cap, what are those fellows made of, anyway? Here we've licked them six days running, and now, on the eve of the seventh, they're singing 'Rally round the Flag?' I am not naturally superstitious, but I tell you that song sounded to me like the knell of doom; my heart went down into my boots; and though I've tried to do my duty, it has been an uphill fight with me ever since that night."

The songs prevalent during the Revolutionary War are not conspicuous for poetical or literary merit, but rather for the spirit of defiance and liberty which they breathe. Whenever poetry is pressed into the service of politics, it degenerates and sinks to a low level. This is as true of the days of Swift and Addison as of the days of Trumbull and Barlow. One of the writers of the Revolution says they wrote "from a great desire to state the truth, and their opinion of it, in a quiet way, just set their poetical lathes a-turning, and twisted out ballads and songs for the good of the common cause." Every section of the country contributed its share of patriotic literature, although perhaps the greater portion

was published in New England. There, also, we find the first attempt at musical composition in this country, which, though somewhat crude, was all the more agreeable for its spontaneity and freshness.

In this country music is developing along the same lines along which our literature was evolved. The early settlers were of European parentage and naturally brought with them the ideals and customs of their native land. This had its effect on literature and music, all compositions being modelled according to Old World examples. In literature nothing was considered excellent or in good style for which a predecessor could not be found among the masterpieces of England. Butler's "Hudibras" was "sedulously aped," as was also Pope's "Rape of the Lock." But gradually we broke away from this hindering influence, and today we have a literature which is distinctly American. What Mark Twain says could only proceed from a Missourian. In music we have not as yet reached this stage. We are still in the imitating period, no American music, with the exception of "ragtime," having been as yet evolved.

But a little study of our history will show that this could hardly have been avoided. The early colonists had scant leisure for the study of the arts. They had more urgent problems to deal with. There was a question of existence. After the Indian Wars came the struggle with Great Britain. To these were added internal troubles relative to state rights and slavery, and, to complete the list, international complications arose against our will and desire. Then the nation has not long since emerged from its swaddling clothes, and half-grown youths as a rule do not concern themselves much with questions of art.

Another reason for the lack of musical ability among the early settlers is found in the fact that the Pilgrims looked with disfavor on all music. The only singing allowed was the chanting of the Psalms, and this only because the Jews in the Old Testament had also sung the Psalms in praise of Jehovah. Artistic singing, or singing by note, was regarded as directly sinful. No organ accompaniment was permitted in the churches "so that attention to the instrument does not divert the heart from attention of the matter of song."

On account of these conditions music labored under difficulties in the early days of its existence in America. At the commence-

ment of trouble with England the colonists were accordingly at a disadvantage. Of poets, as usual, there were enough. But where to procure the tunes for the patriotic hymns and odes that were pouring in from all directions was another question. The matter was settled in part by adapting the words of the different poems to tunes already existing. Thus it has come to pass that we have very few original melodies for our early patriotic hymns, most of them being of foreign extraction.

A song which precedes the Revolution in date of composition is that probably written by Mrs. Mercy Warren, of Plymouth, Massachusetts. Mrs. Warren is one of the most interesting women of the Revolution. She was the third child of Col. James Otis, a very conspicuous figure in the early days of our trouble with England. In 1754 she married James Warren, then High Sheriff under the British Government, afterwards a general in the Revolutionary army. He it was who suggested to Samuel Adams the idea of forming committees of correspondence. Mrs. Warren's mental endowments were of a high order, and often was her advice sought by such men as Jefferson, Dickinson, Samuel and John Adams, Gerry, and Knox. She herself says: "By the Plymouth fireside were many political plans originated, discussed, and digested." Washington, also, was acquainted with her.

The song of which she is supposed to have been the author was sung to the tune of "Hearts of Oak." It was called the "Liberty Song." The origin of national hymns very often cannot be determined with certainty, no reliable data being obtainable. According to some authorities the words of this hymn were written by John Dickinson and Arthur Lee. On July 4, 1768, the former wrote to James Otis, a frequent contributor to the *Boston Gazette*: "I enclose you a song for American freedom. I have long since renounced poetry, but as indifferent songs are very powerful on certain occasions I ventured to invoke the deserted muses. I hope my good intentions will procure pardon, with those I wish to please, for the boldness of my numbers. My worthy friend, Dr. Arthur Lee, a gentleman of distinguished family, abilities and patriotism, in Virginia, composed eight lines of it. Cardinal De Retz always enforced his political operations by songs. I wish our attempt may be useful."

This song went through a sort of evolution before it finally emerged in its last form. The initial version seems not to have



suited the royalistic feelings of the Tories, for, after its publication, "A Parody upon a Well-Known Liberty Song" appeared in the Supplement Extraordinary of the *Boston Gazette*, September 26, 1768. Possibly there was too much of the spirit of freedom and independence in it to suit the taste of the Tories. The last form of the song came out in 1770, when a parody on the Tory parody was published, known as the "Massachusetts Song of Liberty."

In these versions the state of mind existing in those days is very well portrayed. Although the first edition breathes the old Saxon spirit of liberty and freedom, we find no disparaging remarks of the home government. She is even given a toast, provided "she is but just, and we are but free." The Tory parody of this version is made up of rather strong language, approaching even to vulgarity. In two years the breach between the two factions had widened considerably, and the maiden colony was slowly drifting away from her moorings. Consequently the words of the last edition are anything but a flattery of the Tory element. For the purpose of comparison, stanzas from the original and the last version are here given.

Come join in hand, brave Americans all,  
And rouse your bold hearts at fair Liberty's call;  
No tyrannous arts shall suppress your just claim,  
Or stain with dishonor America's name.  
In freedom we're born, and in freedom we'll live!  
Our purses are ready—  
Steady, friends, steady!  
Not as slaves, but as freemen, our money we'll give.

This bumper I crown for our sovereign's health,  
And this for Britannia's glory and wealth;  
That wealth and that glory immortal may be,  
If she is but just, and if we are but free.  
[Chorus]

*From Version of 1770*

Come swallow your bumpers, ye Tories, and roar,  
That the sons of fair freedom are hampered once more;  
But know that no cut-throats our spirits can tame,  
Nor a host of oppressors shall smother the flame.  
In freedom we're born, and, like sons of the brave,  
We'll never surrender,  
But swear to defend her;  
And scorn to survive, if unable to save.

Ye insolent tyrants, who wish to enthrall,  
 Ye minions! ye placemen! pimps, pensioners, all!  
 How short is your triumph, how feeble your trust!  
 Your honors must wither and nod to the dust.

[Chorus]

Then join hand in hand, brave Americans all,  
 To be free is to live; to be slaves is to fall;  
 Has the land such a dastard as scorns not a lord?  
 Who dreads not a fetter much more than a sword?

[Chorus]

The first American composer of any significance is William Billings, born in Boston, October 7, 1746. Billings was a child of nature, a wild flower of the soil, so far as musical education is concerned. Of the rules of harmony and counterpoint he was blissfully ignorant; in fact he did not believe in them, claiming in his early days that nature is our best teacher. He was a tanner by trade and, like all geniuses, was very eccentric. His eyesight was poor, physically he was deformed, and till his death he lived in want. Though he was the first American to show any appreciable musical talent, there is not a stone to mark his grave. As usual in such cases, people took advantage of his shortcomings and made sport of him. Over the doorway of his home he had hung a sign which read "Billings' Music." One night the entire neighborhood was awakened by the peculiar music emitted by two cats that had been suspended to this sign with their tails by someone humorously inclined.

Like that other native American genius, Stephen Collins Foster, Billings wrote his own words to his music. His songs vibrate with patriotism and cheered many a desponding heart. His compositions were extremely popular with the troops, who took them along to the front, and so their influence spread. In this, one is reminded of the prominent rôle which a Massachusetts regiment of soldiers played at the beginning of the Civil War in spreading the battle-hymn "Glory Hallelujah." Although psalm-singing alone was permitted at the time, the people took up these songs of Billings with great enthusiasm. His most popular tune was "Chester," and many a time the fifers in the Continental Army played this air in their tents. To this melody Billings composed the following stirring words:

Let tyrants shake their iron rod,  
 And slavery clank her galling chains,  
 We'll fear them not, we'll trust in God;  
 New England's God forever reigns.

The foe comes on with haughty stride,  
Our troops advance with martial noise;  
Their veterans flee before our arms,  
And generals yield to beardless boys.

When God inspir'd us for the fight,  
Their ranks were broken, their lines were forc'd,  
Their ships were shattered in our sight,  
Or swiftly driven from the coast.

What grateful offering shall we bring?  
What shall we render to the Lord?  
Loud hallelujahs let us sing,  
And praise his name on every cord.

That the cause of liberty will always find defenders and that the oppressed will never lack sympathizers are evidenced by the fact that Henry Archer, though possessed of a goodly inheritance in England, forsook the land of his birth and threw in his fortunes with the ragged soldiers of the Rebellion. Archer not only spoke with deeds but also with words. He put his pen at the service of the patriots, and the result was a song which found much favor among the troops. It is more of a good-fellowship than military song and shows that Archer was a warm admirer of the humble dwellers in the New World. It is made up of a series of toasts. Two of the verses are herewith given. In the following stanzas he toasts the lawyer, the veteran who had again responded to the call of arms, and the farmer.

*The Volunteer Boys*

Hence with the lover who sighs o'er his wine,  
Chloes and Phillises toasting,  
Hence with the slave who will whimper and whine,  
Of ardor and constancy boasting.  
Hence with love's joys,  
Follies and noise,  
The toast that I give is the Volunteer Boys.

Here's to the squire who goes to parade,  
Here's to the citizen soldier;  
Here's to the merchant who fights for his trade,  
Whom danger increasing makes bolder.  
Let mirth appear  
Union is here,  
The toast that I give is the brave Volunteer.

During the Revolutionary period there was at Hartford a group of men known as the "Hartford Wits" who were endeavoring to raise our literature out of the provincial class and make it national. To the foremost of them belonged Joel Barlow, a man of many parts. Barlow was built after the pattern of Franklin. He successively was chaplain in the Continental Army, financier, poet, land speculator, politician, and diplomat. For seventeen years he lived abroad, became a member of the "Constitutional Society" of London, stood on intimate terms with the Girondists of France, was consul at Algiers, and even enjoyed French citizenship.

Barlow wrote an epic of ten books, "The Columbiad," which was to be national. Hawthorne once made the suggestion that we stage this to the accompaniment of thunder and lightning. It is rather dull reading. Hearing that Massachusetts was in need of chaplains, Barlow turned away from the study of law, took a six-weeks course in theology, and at the end of that time was licensed a minister of the Congregationalist Church. How highly he valued patriotic songs can be seen from a remark which he made on his entrance into the army: "I do not know, whether I shall do more for the cause in the capacity of chaplain than I would in that of poet; I have great faith in the influence of songs; and shall continue, while fulfilling the duties of my appointment, to write one now and then, and to encourage the taste for them which I find in the camp. One good song is worth a dozen addresses or proclamations."

A poem commemorating the burning of Charlestown, called "Breed's Hill," has been ascribed to Barlow. It consists of fourteen stanzas.

*Breed's Hill*

Palmyra's prospect, with her tumbling walls,  
Huge piles of ruin heap'd on every side,  
From each beholder, tears of pity calls,  
Sad monuments, extending far and wide.  
Yet far more dismal to the patriot's eye,  
The drear remains of Charlestown's former show,  
Behind whose walls did hundred warriors die,  
And Britain's center felt the fatal blow.  
To see a town so elegantly form'd,  
Such buildings graced with every curious art,  
Spoil'd in a moment, on a sudden storm'd,  
Must fill with indignation every heart.

A name which deserves to be much better known, but which is now almost forgotten, is that of Jonathan Mitchel Sewall. This man made the country his debtor through the stirring songs he composed, strengthening the patriots in their resolves and putting new confidence into them. Such assistance was not to be despised, for dark days were in store for the embryo republic, days in which the heart of the boldest would be filled with gloom. Washington himself wrote toward the end of the year 1776. "If every nerve is not strained to recruit the new army with all possible expedition, I think the game is pretty nearly up."

Sewall was born in 1749. He was adopted by his uncle, Chief Justice Stephan Sewall, of Massachusetts, and died at Portsmouth, March 29, 1808. His "War and Washington" was written at the beginning of the Revolution and sung in all parts of the country. It is very forceful and energetic, and when reading it one is reminded of the graphic and fitful style of Carlyle. The entire poem comprises twelve stanzas.

*War and Washington*

Vain Britons, boast no longer with proud indignity,  
By land your conqu'ring legions, your matchless strength  
at sea,  
Since we, your braver sons incens'd, our swords have girded  
on, Huzza, huzza, huzza, huzza, for War and Washington.

Still deaf to mild entreaties, still blind to England's good,  
You have for thirty pieces betray'd your country's blood.  
Like Esop's greedy cur you'll gain a shadow for your bone,  
Yet find us fearful shades indeed, inspir'd by Washington.

Great Heav'n! is this the nation whose thund'ring arms  
were hurl'd  
Thro' Europe, Afric, India? Whose navy rul'd a World?  
The luster of your former deeds, whole ages of renown,  
Lost in a moment, or transferr'd to us and Washington.

We have already made mention of the drawback under which the patriots suffered through lack of musicians and tune writers, and this is very well shown in Robert Treat Paine's "Rise Columbia." Paine's father was one of the signers of the Declaration of Independence. His son's real name was Thomas, but he asked permission of the State Legislature to change this to Robert, his father's name, remarking that "since Tom Paine (the free-thinker)

had borne it he 'had no Christian name.'" Paine had splendid intellectual gifts, but he did not make full use of them. During his school days a classmate having written a squib about him on the college wall, Paine's friends advised him to return the compliment in like manner. He did so, and in this way discovered his poetic ability. Most of his compositions at college were written in verse. He later entered the counting-office of Mr. James Tisdale, but proved a rather heavy burden on his employer's hands, for "he made entries in his day-book in poetry, and once made out a charter party in the same style." On another occasion he was sent to the bank with a check for \$500. On the way he met some of his literary friends, went to Cambridge, "and spent the week in the enjoyment of 'the feast of reason and the flow of soul.'" At the end of his trip he returned with the money.

The song we are here considering shows a very marked resemblance to Thomson's famous poem "Rule Britannia," one of the national hymns of England. It was modelled along the same lines, and also sung to the same tune; it approaches rather close to plagiarism. The two versions follow.

*Rise Columbia*

When first the sun o'er ocean glow'd,  
And earth unveiled her virgin breast,  
Supreme 'mid Nature's, 'mid Nature's vast abode,  
Was heard th' Almighty's dread behest:  
Rise Columbia, Columbia brave and free,  
Poise the globe and bound the sea.

*Rule Britannia*

When Britain first at Heav'n's command,  
Arose from out the azure main,  
This was the charter, the charter of the land,  
And guardian angels sang this strain;  
Rule Britannia! Britannia rule the waves;  
Britons never shall be slaves.

Not all the songs were of a warlike character. People were more religious in those days than at present, and felt the need of a Helper in their struggle against a superior enemy. We therefore find poems of a semi-religious nature among the productions of this period. The more spirited songs, those with a military swing, were sung on the marches; those in which the religious element entered were sung at home and in the churches. Among the songs



of the latter class must be reckoned "Columbia," written by Timothy Dwight.

Dwight was one of the leaders of the Hartford wits, and for twenty-one years was president of Yale. As a child he was very precocious. He read the Bible at four, studied Latin unaided at six, and was ready for college at eight. His mother was the third daughter of Jonathan Edwards, the noted divine, and from her lips he received his early instructions. Dwight's best poetry is found in "Columbia," written when he joined the army at West Point, and composed for the brigade in which he served as chaplain. It was taken up with enthusiasm and published in all popular collections. The poem is noteworthy for the noble ideals which it breathes; it is free from hate, and seeks to elevate the hearts and minds of its readers. In it the author dreams of an America powerful in her justice and love, the haven of the poor, and "the queen of the world." The entire poem consists of six stanzas.

*Columbia*

Columbia, Columbia, to glory arise,  
The queen of the world and the child of the skies;  
Thy genius commands thee; with rapture behold,  
While ages on ages thy splendors unfold,  
Thy reign is the last and the noblest of time.  
Most fruitful thy soil, most inviting thy clime;  
Let the crimes of the east ne'er encrimson thy name;  
Be freedom and science, and virtue and fame.

To conquest and slaughter, let Europe aspire:  
'Whelm nations in blood, and wrap cities in fire:  
Thy heroes the rights of mankind shall defend,  
And triumph pursue them, and glory attend.  
A world is thy realm: for a world be thy laws,  
Enlarg'd as thine empire, and just as thy cause;  
On Freedom's broad basis, that empire shall rise,  
Extend with the main, and dissolve with the skies.

Thus, as down a lone valley, with cedars o'erspread,  
From war's dread confusion I pensively strayed—  
The gloom from the face of fair heaven retired,  
The winds ceased to murmur, the thunders expired;  
Perfumes as of Eden, flowed sweetly along,  
And a voice, as of angels, enchantingly sang—  
Columbia, Columbia, to glory arise,  
The queen of the world and the child of the skies.

Another song of semi-religious character is "The American Hero," written by Nathaniel Niles, Norwich, Connecticut. Niles was a graduate of Princeton and a Master of Arts at Harvard. He was a man of ability and filled positions of diverse nature. He afterwards removed to Vermont, where he became District Judge of the United States. He died at the age of eighty-six.

"The American Hero" was composed immediately after the Battle of Bunker Hill. It is a Sapphic ode, consisting of fifteen stanzas. It also was at once set to music, and for years afterwards was sung in the churches. In the view of some this poem is the best literary production of the time.

*The American Hero*

Why should vain mortals tremble at the sight of  
Death and destruction in the field of battle,  
When blood and carnage clothe the ground in crimson,  
Sounding with death groans?

Infinite wisdom teacheth us submission;  
Bids us be quiet under all his dealings;  
Never repining, but forever praising  
God our Creator.

Then to the goodness of my Lord and Master,  
I will commit all that I have or wish for;  
Sweetly as babes sleep, will I give my life up  
When called to yield it.

Life for my country and the cause of freedom,  
Is but a cheap price for a worm to part with;  
And if preserved in so great a contest,  
Life is redoubled.

*(To be continued)*

LAWRENCE LEINHEUSER.

## A MASTER OF CAUSERIE

"A Little of Everything" is the title of an ingathering of essays from the books of Mr. E. V. Lucas, a delightful miscellanist. The caption might be used to describe the contents of all the volumes—and they are many—which his pen has to its credit. It is a deft and nimble pen which strays delightfully at the urge of his fancy, whether the theme be fireside or sunshine, coaches or motor-cars, country walks or city ways, traits of humor or of pathos. Throughout, his point of view is that of the cultured man of the world, to whom nothing comes amiss, and who can treat urbanely the niceties of convention or some wilding charm of rustic life. A graceful touch on little things, a familiarity with the bric-a-brac of literature, an eye for the odd, the droll, and the whimsical in life and manners—these are assets of this literary chef. His literary fare he served up with all the rare taste of an epicure. Thus he has culled for us a florilegium of letters of all ages which range from grave to gay, from lively to severe. Companion anthologies set forth the lure of the open road—sun and moon, clouds and stars, and the wind on the heath—or the call of the friendly London town.

While he has written of many other cities, he is mostly insular in his affections and does not wander willingly beyond the metropolis and its environs. He loves to potter about amid its inns and art-galleries and curio shops, to haunt the places where lived its celebrities, to note the national consciousness as evidenced in the manner of its daily life, to fix in words some fleeting aspect of beauty amid its shifting changes. Thus, for example, he discusses the query whether London's prettiest effect is to be had in the key of blue when the street-lamps are lit, or in the symphony of colors—blue-gray and white-gray—presented by the pigeons that soar and circle against the black and gray background of the British Museum, or in the impressionistic view at sunset of a line of barges on the Thames. For an expression of the color-tone of city life, however, we must refer to the exquisite Muse of Mrs. Meynell, who puts the matter beyond question:

But when the gold and silver lamps  
Colour the London dew,  
And, misted by the winter damps,  
The shops shine bright anew—  
Blue comes to earth, it walks the street,  
It dyes the wide air through;

A mimic sky about their feet,  
The throng go crowned with blue.

Our annalist, too, frequents the music-halls, and recounts the turns of the mimes and artistes—Dan Leno and Cinquevalli, Genée, and Maude Allan—who graced them in the immediate past. Not only is he a lover of the theater, but, for all Kipling's satire, he is equally whole-hearted in his devotion to sport. So he strolls to the cricket-grounds, where he delights his eye with the patterns woven by the "flanneled fools" on the greensward:

"As the run-stealers flicker to and fro."

Or, perhaps, it is the doughy feat of some "muddied oaf" on the Rugby field, charging the goal at a tense moment of the game, that he chronicles. He feels, also, the fascination of the circus and its clowns and can recapture the thrill of the big tops as he first experienced it. Thus does he stray, like Lamb, within the charmed circle of London and find his themes in its manifold occupations.

Of the immediate out-of-doors and of the littler animals almost domesticated he writes with equal charm. A judicious blend of fireside enjoyment and feeling for nature gives his books that quality of intimacy which we find, for example, in the essays of Leigh Hunt. In his pages the pleasantest of paths winds through landscapes, alive with country sights and sounds, to vistas which beckon in the blue distance. By the way he sketches the creatures which cross the trail, with an art which suggests the pen of John Burroughs. He has something novel to say on the fearfulness of rabbits, on the celerities of hares, and is especially happy in his observation of the habits of squirrels:

The squirrel must be emboughed if he is to show in brightest pin. On the ground he is swift and graceful, but his tail impedes instead of assisting him; in a tree, or in mid-air between two trees, this brilliant aeronaut is a miracle of joyous pulsating life . . . . Once the tree is gained, he scampers up a yard or two, on the side farthest from the enemy, and then pauses as suddenly as if an enchanter had bidden him turn to stone. Nothing in nature is more motionless than a wary, watchful squirrel. He clings to the bark, with cocked head and fearful eyes, a matter of half a minute before climbing to the first fork of the boughs. But to say climbing is a mistake; it is not climbing; it is just running, or, better still, going. A squirrel goes up a tree.

Notable, too, is his characterization of domestic fowl: "the little brood of ducklings, who move about ever in solid phalanx; collectively, seven yellow ducklings, with weakly, twittering beaks and

foolishly limp necks"—but the squirrel he has made peculiarly his own.

The interests of the book-lover dominate all he writes, for, after all, his nearest congener is the dilettante who rooms over Bemerton's book-shop. It is from this vantage-ground that he views life, and he selects for his sketches that material which admits best of literary exploitation. He often chooses for his medium the lost epistolary art of more leisured days, and restores to his record of current topics something of its bygone charm. He makes it the vehicle of life's little ironies, and in a series of letters he develops some amusing *contretemps* due to the foibles of the imaginary correspondents who write at cross purposes. His style has the informality and unaffected ease of such writing at its best. If he gossips delightfully of the creature-comforts of life, of the delicacies of the breakfast table—tea and toast, watercress and marmalade—we feel that he had in ulterior view a repast of exquisite flavor:

Watercress, if it tastes of anything, tastes of early morning in spring. It is eloquent of the charm of its native environment. Nothing else—lettuce, radishes, cucumber, land cress, or celery—speaks or sings to the eater, as watercress does, of cool streams and overhanging banks and lush herbage. The watercress has for neighbors the water-lily, the marsh marigold, and the forget-me-not. The spirit of the rivulet abides in its heart.

Here is a connoisseur who, if he condescends to Mrs. Beeton, can extract poetry from a cookery-book!

The amenities of society, modes and fashions in dress, some rarity of art or letters, a *tendre* for domesticity and the lenitives of life—these form the staple of his repertory. He writes deliciously of antiques, nick-nacks and old china; he revels in memories of the worthies of sporting days such as figure in the novels (now forgotten) of Robert Surtees; he pokes excellent fun at some minor eccentric—the Rev. Cornelius Whur who specialized in graveyard poems, or the egregious Thomas Day who wrote that priggish story for boys, "Sandford and Merton"; he resurrects some faded dandy like the Count D'Orsay, who shone in the circle of Lady Blessington and Lord Byron. Or, again, he chats engagingly of his favorite Dutch painter, Vermeer or Hobbema, enlarges knowingly on the contents of school hampers, or crystallizes his experience of life in some ingenious apologue. Rarely does he essay any deep sentiment; at most he pens a wistful passage at which the eye of Phyllis may darken. Though he touches mostly the

comfortable surface of things, occasionally this student of manners has something penetrating to say on the art of *savoir vivre*. One sapient observation may be quoted as a counsel of perfection in this age of social camouflage:

The art of life is to show your hand. There is no diplomacy like candour. You may lose by it now and then, but it will be a loss well gained if you do. Nothing is so boring as having to keep up a deception.

"Montaigne and Howell's Letters are my bedside books," wrote Thackeray in his gossipy "Roundabout Papers." "If I wake at night, I have one or other of them to prattle me to sleep again." For us today the offhand, discursive sketches of Lucas serve a like purpose. They are charged with that nameless thing—personality. Their tone is essentially friendly; their style—by turns bland, quizzical, insistent, desultory, fanciful, wilful—suggests the mood and accents of an entertaining companion who is actually chatting with us. The occasional asides, afterthoughts, questions, iterations help to complete the illusion. Then the *causerie* throughout its varied range of subjects is invariably restful, soothing. It brings before the imagination a succession of images that take shape, develop, and fade like the dream-pictures in the embers of the evening fire. Faces racy, quaint, grotesque; figures normal, foreshortened or elongated; characters with some odd quirk or twist in them appear and disappear in a series of dissolving views. This shifting pageant of the hearth parallels the kaleidoscopic presentment of life in his essays and best expresses their quality. They exercise on us a beguiling influence comparable only to the spell of fireside milieu which he has drawn so charmingly: "A true luxury is a fire in a bed-room. This is fire at its most fanciful and mysterious. One lies in bed watching drowsily the play of the flames, the flicker of the shadows. The light leaps up and hides again; the room gradually becomes peopled with fantasies. Now and then a coal drops and accentuates the silence. Movement with silence is one of the curious influences that come to us: hence, perhaps, part of the fascination of the cinematoscope, wherein trains rush into stations, and streets are seen filled with hurrying people and bustling vehicles, and yet there is no sound save the clicking of the mechanism. With a fire in one's bed-room sleep comes witchingly"—as, also, with a book of Lucas' to serve as a *livre de chevet*.

F. MOYNIHAN.



## VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS\*

### *An Outline of the History of Vocational Education in Catholic Schools*

The Church has ever been solicitous for the welfare of her children, and so we find that from the dawn of Christianity she provided for their education. As soon as the yoke of persecution and oppression by civil authority was removed, she fearlessly sought to accomplish her aim; namely, to extend the sublime message of hope and salvation to all; to establish that equality among men which the Redeemer had come to restore; to make known the loftiest truths of religion and the highest form of morality. Her mission was to teach religious truths and moral precepts, but in order to do this it was necessary to provide for the training of the intellect as well. This became more imperative when the home influence was no longer able to counteract the dangers that threatened the moral welfare of her children. Therefore, she established the Catechumenal schools, which provided religious instruction for prospective Christians; the Catechetical schools, in which vocational training was given to the future priest; the Song schools and Parish schools, where Christian doctrine, reading and writing were taught, and the children were prepared to participate in the services of the Church.<sup>63</sup>

Most important of all the educational institutions during the early Middle Ages were the Monastic schools, for though the monasteries were primarily intended for purposes of devotion, they provided systematic instruction for the young committed to their care by parents that they might receive a Christian education. In the West monasticism was to be an instrument in the hands of the Almighty for renewing the face of Europe. St. Benedict, who know from his own experience the moral dangers of a Godless education, began a work of untold benefit to mankind when he established his order. It is true that this

\* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

<sup>63</sup> McCormick, P. J., *History of Education*, Washington, D. C., 1915, pp. 65-90.

was not done with the intention of teaching art, or fostering architecture, or promoting other industries; the main object of life in the monasteries was the sanctification of its members, who, according to the words of St. Benedict, are really worthy of the name "monk" only when they live by the labor of their own hands.<sup>64</sup> To work and to pray was to be the occupation of his children, and from this small and apparently insignificant beginning resulted the transformation of Europe.

The principle that manual labor has its legitimate place in the course of instruction did not originate with St. Benedict. In the fourth century we find in St. Basil's legislation concerning pupils this statement: "And whilst acquiring knowledge of letters, they are likewise to be taught some useful art or trade."<sup>65</sup> And in St. Jerome's instruction to Laeta regarding the education of her daughter, Paula, there is set forth explicitly the kind of manual work that she should be taught.<sup>66</sup> This is all the more remarkable since he outlined the course for a noble virgin, not for the practical use that the skill of her hands might acquire, but as a means of obtaining a complete education.

Though the early Christians recognized the value of labor in the educative process and were aware of its dignity, since the Son of God had deigned to teach this lesson by His example, it was a very difficult problem to convince the newly converted world of the fourth century that their preconceived notions concerning manual work were erroneous and not in accordance with those of a true disciple of Christ. The Romans, whose dominion extended well-nigh over the then known world, looked upon the pursuit of any industry, and especially of agriculture, which was almost exclusively the portion of slaves, as degrading occupations.<sup>67</sup> To overcome such prejudice was one of the many difficult tasks that confronted the Church in early Christian times. It was accomplished mainly through the influence of monasticism. Bound by their rule to divide the time between prayer and labor, the followers of St. Benedict, by their ex-

<sup>64</sup> St. Benedict, *The Holy Rule*, Atchison, Kansas, 1912, Ch. 48, p. 109.

<sup>65</sup> Drane, A. T., *Christian Schools and Scholars*, New York, 1910, p. 24.

<sup>66</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts u. Bildungswesens*, Mainz, 1892, p. 262.

<sup>67</sup> Montalembert, *Monks of the West*. Boston, 1872, Vol. 1, Book 3, p. 297.

ample, taught the lesson which made possible the civilization of Europe. According to the example of Our Lord and His disciples, labor was sanctified by them and raised to the dignity of a virtue in which lies man's redemption.

The monastery was usually located in an isolated "desert"; that is, in an uninhabited, uncultivated tract of land, covered with forests or surrounded by marshes.<sup>68</sup> The monks desired the solitude which an inaccessible retreat offered, and the donor's munificence incurred the least possible sacrifice. But the patient toil of the monks transformed the forests, the marshes, the sandy plains and barren heaths into fat pasturages and abundant harvests. The regions thus restored often comprised from one-fourth to one-half of a kingdom, as was the case in Northumberland, East Anglia and Mercia.<sup>69</sup>

The material benefit that the work of the monks secured for Europe by the clearing of forests, by irrigation, drainage, the development of agriculture, and the impetus given to all the industries was very great; but these were surpassed by the mental and spiritual good that was produced by means of the training given in these schools. The conquest of the wild beasts that dwelt within the forests was not as difficult as the victory over barbarian passions; to obtain fruit and grain from the wilderness was a lighter task than to graft upon these untamed natures the nobility of Christian virtues.<sup>70</sup>

The training and instruction were transmitted not only by direct teaching in the schools established by the monks, but also by their intercourse with the people.<sup>71</sup> In the one their influence was necessarily limited to the comparatively few who had the opportunity and inclination to attend their institutions. In the other it extended directly or indirectly to the inhabitants of the entire country. Their instruction was at first intended only for their immediate followers, who were to attain the higher ideals of Christian life with greater security. In the plan of Divine Providence they were destined to a great deal more than to accomplish their primary aim.

Since the use of meat as food was limited, sometimes alto-

<sup>68</sup> *Ibid.*, Book 14, p. 613.

<sup>69</sup> *Ibid.*, Book 14, p. 613; also Grupp, Georg, *Kulturgeschichte des Mittelalters*, Paderborn, 1907, Vol. 1, p. 261.

<sup>70</sup> Grupp, Georg, *Kulturgeschichte des Mittelalters*, p. 264, Vol. 2.

<sup>71</sup> *Ibid.*, p. 264.

gether prohibited by the rules and customs of the monasteries, it became necessary to raise fruit and vegetables. The result of their labor in procuring the necessities of life was so marvelous that the people deemed it supernatural; they thought that the monks needed but to touch the ground with a fork or a spade and the work of cultivation was completed. Again, the legends tell us of wild beasts that left the forests and voluntarily offered their services to the plough-man; of the bitter fruit of a tree made sweet and palatable by the touch of the saint's hand. In these and similar legends we recognize the monk as the successful tiller of hitherto unproductive soil; we see him taming and domesticating wild animals, and we learn that the art of grafting was not unknown to the monk of the sixth century.<sup>72</sup>

The comment of Augustus Jessopp on the monasteries of England could well be applied to any one of these institutions that sprang up in great numbers in all parts of Europe. He says: "It is difficult for us now to realize what a vast hive of industry a great monastery in some of the lonely and thinly populated parts of England was. Everything that was eaten or drunk or worn, almost everything that was made or used in a monastery, was produced upon the spot. The grain grew on their own land; the corn was ground in their own mills; their clothes were made from the wool of their own sheep; they had their own tailors and shoemakers and carpenters and blacksmiths almost within call; they kept their own bees; they grew their own garden-stuff and their own fruit. I suspect that they knew more of fish culture than, until very lately, we moderns could boast of knowing. They had their own vineyards and made their own wine."<sup>73</sup> The diversity of occupations offered by the monasteries to their members was largely the cause of the rapid increase of their numbers. In Vienne and vicinity there were twelve hundred monks and nuns as early as the seventh century, or scarcely one hundred years after monasticism had been established in the Occident. Each convent soon possessed a school, with an attendance that seems incredibly large in our day, because the conditions in which we live are very different. Thus St. Finian's school, in the

<sup>72</sup> *Ibid.*, Vol. I, p. 135.

<sup>73</sup> Jessopp, Augustus, *The Coming of the Friars*, New York, 1892, p. 143.

first half of the sixth century, is said to have had three thousand students; this number, though large, is not absurd, for instruction was given out of doors and the students did not live in one building. They dwelt in huts constructed by themselves, and, as the convent rule prescribed, earned their living by the work of their hands.<sup>74</sup>

Gustav Schmoller, in tracing the development of industries, expresses his appreciation of the work done in the convents when he says that it was in these schools that workmen were trained and artists developed. Architects and painters, sculptors and goldsmiths, bookbinders and metalworkers were the products of technical instruction given in the monasteries. The schools of the Benedictines were the schools of technical progress from the seventh to the eleventh century.<sup>75</sup>

In the course of time different orders were founded having different aims, and new spheres of activity were created. We have in this an anticipation of the diversity of occupation in the different guilds to which the monastic schools gave rise. "The studious, the educational, the philanthropic, the agricultural element—all to some extent made part of the old monastic system."<sup>76</sup>

The very nature of the work done by the monks necessarily affected the people of the surrounding country. When they made roads and bridges, erected hospitals and churches, and brought large tracts of land under cultivation, they offered objective teaching to all the inhabitants of the vicinity. This work was done especially by the Carthusians, who were occupied with providing asylums for the sick and the poor, with building schools and churches, with erecting bridges and making streets; in the neighborhood of Chartreuse this work has been continued down to the twentieth century, and the means wherewith to do this work is obtained by the proceeds of their own labor.<sup>77</sup>

<sup>74</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 252-260.

<sup>75</sup> Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, Strassburg, 1879, p. 361; also Helmbucher, Max, *Die Orden u. Kongregationen der Katholischen Kirche*, Paterborn, 1897, Vol. I, p. 191.

<sup>76</sup> Eckenstein, L., *Women Under Monasticism*, Cambridge, 1896, p. 186; also Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, Leipzig, 1900, pp. 139-140.

<sup>77</sup> Helmbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 259.



In the monastery of medieval times the baker, the butcher, the shoemaker, the tanner, the saddler, the smith, and the carver were able to produce articles of superior quality, and therefore became the teachers of the colonists in all their occupations, and they were instrumental in the formation of guilds and fraternal societies.<sup>78</sup> The work within the convent was originally performed by the members, but the increase of their estates made it necessary to employ many other workmen. This gave to lay people an opportunity to learn a regular trade and directly effected the spread of the industries in the vicinity.<sup>79</sup> Besides this, the monks tried to attract tradesmen from afar and employed free handworkers, which indicates their solicitude for acquiring a knowledge of whatever progress had been made elsewhere.<sup>80</sup>

In this manner they succeeded in training men to skilled labor that in time of need for prompt action—*e. g.*, the erection of barracks in the process of a campaign—each man, the lowliest soldier as well as the highest official, was able to contribute his share with great skill and speed, and the entire work was completed in a few minutes.<sup>81</sup> With like zeal and eagerness did men devote themselves to the building of churches, but this work remained almost exclusively the work of the monks until the twelfth century. The monasteries of Cluny, Corvey, Fulda, St. Gall, and Paderborn were veritable schools of architecture. In the last-named convent a Benedictine monk of the thirteenth century executed the most important monument of early medieval sculpture.<sup>82</sup>

Special attention was also given to art and architecture in the Dominican convents, notably those in Italy. The church of St. Maria Novella, in Florence, which was built by them, was daily visited by Michel Angelo, who pronounced it "beautiful, simple and pure as a bride."<sup>83</sup> It is remarkable that we find few names of the skillful artists who left us such a wealth of beauty in design and ornamentation, which even in the bare

<sup>78</sup> Müller, Walther, *Zur Frage des Ursprungs der Mittelalterlichen Zünfte*, Leipzig, 1910, p. 67.

<sup>79</sup> Grupp, Georg, *Kulturgeschichte des Mittelalters*, Vol. II, pp. 260-263.

<sup>80</sup> *Ibid.*, p. 142.

<sup>81</sup> *Ibid.*, p. 146.

<sup>82</sup> Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191.

<sup>83</sup> *Ibid.*, p. 573.



fragmentary remains is a source of unending wonder and delight.

Like the building of churches, so also their decoration by painting and sculpture was almost solely done by the monks. They taught the theory as well as the practice of art in these early ages, as is evident from the books compiled on the subject. Theophilus, a Benedictine monk, who died in the twelfth century, was the author of a work which gave directions for painting.<sup>84</sup> And a nun of St. Catherine's Convent, in Nuremberg, wrote one which gave instructions for making glass pictures in mosaic.<sup>85</sup>

The extensive and valuable libraries that were begun and enlarged by the monks indicate their high esteem for learning. Those of the Benedictines rank foremost among the libraries of all orders.<sup>86</sup> Vocational training was not only no detriment to the cultivation of letters, but rather aided the progress of education, for some of the most famous teachers of the order were masters in the manual arts. The biography of Easterwine gives us a glimpse of the eleventh century monk: "His duties were to thrash and winnow the corn, to milk the goats and cows, to take his turn in the kitchen, the bakehouse, and the garden; always humble and joyous in his obedience, . . . and when his duties as superior led him out of doors to where the monks labored in the fields, he set to work along with them, taking the plough or the fan in his own hands, or forging iron upon the anvil."<sup>87</sup> When we consider what the attitude of the wealthy had for centuries been toward labor and the laborer, we can readily understand the surprise that must have been caused among the people when a proud nobleman responded meekly to the call of obedience and performed the work which hitherto had been done for him by the servant and the slave. It is because the monks did not disdain the most humble occupations as a means of advancing, instructing, civilizing and converting the pagans that they accomplished their great task of converting Europe, for thus they approached the lowliest and gained their confidence and good will. St. Wil-

<sup>84</sup> *Ibid.*, Vol. I, p. 190.

<sup>85</sup> Janssen, J., *History of the German People*, translation by Mitchell, London, 1905, Vol. I, Book II, p. 213.

<sup>86</sup> Helmbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 189.

<sup>87</sup> Montalembert, *Monks of the West*, Boston, 1872, Vol. II, p. 502.

frid, as he sought refuge among the pagans in the kingdoms of the Southern Saxons, taught his future converts, who were then suffering from a famine caused by a drought of three years' duration, a new means of gaining their subsistence by fishing with nets.<sup>88</sup>

The monks possessed the confidence of the people to such a degree that parents entrusted to their keeping children at the tender age of five, for no other place offered such opportunities to train them in the sciences and, more important still, in the art of leading good Christian lives.<sup>89</sup> The moral value of labor was practically demonstrated each day, labor itself being transformed into prayer. For "the Church enlisted art in the service of God, making use of it as a valuable supplement to the written and oral instruction which she gave the people. Artists thus became her allies in the task of setting forth the beauties of the Gospel to the poor and unlearned. All the great artists grasped with fidelity this idea of the mission of art, and turned their talents into a means for the service of God and man. Their aim was not to exalt beauty for its own sake, making an altar and idol of it, but rather for the setting forth of God's will."<sup>90</sup> Art itself, though used as an instrument to teach and elevate by means of symbols, did not suffer on that account, nor was its development in any way hindered. On the contrary, never did man produce finer masterpieces in painting, sculpture and architecture than when his motive was only to accomplish his work for the greater glory of God. Such works were not accomplished when the motive was pecuniary gain or self-glorification. The disinterestedness of these artists is shown by complete indifference to perpetuating their names with their work.

Some of the most exquisite creations of art were produced by some unknown, unnamed artist. In some cases an initial is the only indication that tells us to whom we are indebted for the pleasure of seeing the expression of the author's noble thoughts. In many more cases there is no indication whatsoever of the artist's name.<sup>91</sup>

<sup>88</sup> *Ibid.*, Vol. II, pp. 681-683.

<sup>89</sup> Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 194.

<sup>90</sup> Janssen, J., *History of the German People*, Vol. I, Book 2, p. 167.

<sup>91</sup> Sighart, J., *Geschichte u. Kunstdenkmale*, Bavaria, Landes in Volkskunde, München, 1860, Vol. II, pp. 975-976.

Scarcely had a nation issued from the night of paganism, being instructed in the mysteries of faith and the laws of morality, when the Church through her ministers hastened to reveal to her children the pleasures of the mind and the beauties of art. This work had begun in the catacombs at the tombs of the martyrs and then reappeared in the great mosaics which still decorate the apses of the primitive churches in Rome. In the seventh century Benedict Biscop brought to England both painters and mosaic workers from the continent to decorate his churches. Thereby he obtained the twofold result of instructing the learned and unlearned by the attractive image and also of fostering among the Anglo-Saxons the practice of art, architecture and glassmaking.<sup>92</sup> In the following century Ceolfrid, who could wield the trowel as well as the crosier, complied with the request made by the King of the Picts and sent his monks to Scotland where they introduced Christian architecture.<sup>93</sup>

With marvelous rapidity the work of transformation went on and the ninth century witnessed flourishing monasteries in all parts of the country. The description of one of these is given in the following words: "Looking down from the craggy mountains the traveller would have stood amazed at the sudden apparition of that vast range of stately buildings which almost filled up the valley at his feet. Churches and cloisters, the offices of a great abbey, buildings set apart for students and guests, workshops of every description, the forge, the bake-house and the mills; and then the house occupied by the vast numbers of artisans and workmen attached to the monastery; gardens too, and vineyards creeping up the mountain slopes, and beyond them fields of waving corn, and sheep speckling the green meadows, and far away boats busily plying on the lake and carrying goods and passengers—what a world it was of life and activity; yet how unlike the activity of a town. It was, in fact, not a town, but a house, a family presided over by a father, whose members were all knit together in the bonds of common fraternity. Descend into the valley, and visit all these nurseries of useful toil, see the crowds of rude peasants transformed into

<sup>92</sup> Montalembert, *Monks of the West*, Vol. II, p. 496.

<sup>93</sup> *Ibid.*, Vol. II, p. 516; also Sighart, *Landes u. Volkskunde*, Vol. I, p. 280.

intelligent artisans, and you will find that the monks of St. Gall had found out the secret of creating a world of happy Christian factories."<sup>94</sup> It was in this hive of activity that we find St. Toutilo, the famous teacher, expert musician and master in the art of painting, architecture and sculpture.<sup>95</sup> In those days the ability to construct, as well as to play, the organ or other musical instrument was required of the musician.<sup>96</sup>

St. Dunstan in the tenth century obliged his parish priests to teach the children of their parishioners grammar, the Church chant, and some useful handicraft trade.<sup>97</sup> This proves that not only did the children, who enjoyed a monastic education, receive vocational training, but also the less fortunately situated of the parishioners. A typical example of the kind of education received by a young nobleman of the tenth century is that of Bernward, a talented Saxon noble whose education was entrusted to Thangmar in the Convent of Hildesheim. He was instructed not merely in all the sciences of the schools, but also in the practical and mechanical arts, leaving none untried.<sup>98</sup>

When he became Bishop of Hildesheim the beneficial effects of his education were apparent to all under his jurisdiction, for he promoted the spread of Christian education, the arts and mechanics. For this purpose he established convents, engaged sculptors, painters and metallists whose workshops he visited daily and whose work he inspected personally. He provided means for boys and youths to learn what was most worthy of imitation in any art; he took those who were talented with him to court and gave them the opportunity to accompany him when he travelled; he encouraged them to practice any handicraft of which they had gained knowledge.<sup>99</sup> In this manner he succeeded in sharing with his people the fruits of his vocational training and his talents that had been developed in the monastery which he finally entered, five years before his death.<sup>100</sup>

(To be continued)

<sup>94</sup> Drane, A., *Christian Schools and Scholars*. New York, 1910, p. 170.

<sup>95</sup> Specht, F. A., *Geschichte des Unterrichtswesens*. Stuttgart, 1885, p. 319.

<sup>96</sup> *Ibid.*, p. 360.

<sup>97</sup> Drane, A., *Christian Schools and Scholars*, p. 218.

<sup>98</sup> Specht, F. A., *Geschichte des Unterrichtswesens*, p. 343.

<sup>99</sup> *Ibid.*, pp. 343-344.

<sup>100</sup> *Ibid.*, p. 344.

## PRIMARY METHODS

According to the function performed by the teacher, the method which she employs may be characterized as didactic or organic. When the teacher aims at building up definite mental structures in the mind of the child, she examines each item of knowledge, and endeavors to have the child understand it and place it in an orderly system where he may find it when need arises. The teacher is the builder; her mind supplies the order and arrangement of parts and the resulting growth proceeds, like that of a growing building, in an arithmetical ratio. The reason for this ratio is obvious—the direction and the energy employed in the building come from the teacher and not from the mind of the child or from the structures of knowledge that are being erected in it. Such growth, it is needless to point out, is at best instrumental—it is neither vital nor fecund. It is not, therefore, organic, and, whatever name may be applied to the method, it is improper to call it organic. If the name didactic be applied here, it is only to set it off in strong contrast to the organic methods which govern the teacher who realizes that her function is to stand without the portals of life and to minister to the needs of the inward builder.

The mind in its growth, like the body, demands food and proper conditions; it then proceeds to analyze the food and to lift it into its own structures. The direction and the force producing such growth reside in the mind of the pupil and are strengthened by each additional item of mental food thus assimilated. It is for this reason that vital growth always proceeds in a geometrical ratio. The blacksmith who receives 25 cents for each of the four shoes which he nails to a horse's feet earns a modest wage, but were he to receive one mill for the first nail, two mills for the second nail, four for the third, etc., his compensation for the thirty-two nails would make him a millionaire. To astonish us by the results and bring home to us the meaning of geometrical ratio, a teacher of my young days placed the following problem on the blackboard: "Farmer Jones bought one hundred acres of land for fifty dollars an acre and sold it for one grain of wheat for the first acre, two grains for the second, four for the third, etc. He sold his wheat for a dollar a bushel, did he make or lose by the transaction, and how much?" We counted the grains of wheat required to

fill a thimble and worked out the problem, but the result was so vast as to dwarf even our newly acquired war expenses.

In the organic method the teacher aims at providing proper conditions for mental assimilation. She selects and prepares the mental food supply and stimulates the mind of the child, but she abstains rigidly from any attempt to build the inward mental structures. This is left to the mind of the child and to his constantly increasing insight and strength. The results are naturally astonishing when contrasted with those formerly obtained by the didactic method. This may be seen in the work which is now being done in the parochial schools of the Diocese of Cleveland. Five years ago, our methods and texts were put in the first grade of all the schools of the diocese. The work has been carried with these children up through the higher grades. At first the teachers were unfamiliar with the method, but even during the first year the work was astonishingly good. Since that time the teachers have grown in power, the texts have been gradually rounded out, and the results obtained have been constantly improving. All that we had dared to hope for has been achieved, and more. We publish here a specimen of the work of a child in the fourth grade which was sent to us by the diocesan superintendent, Rev. W. A. Kane, together with his statement of the conditions under which the work was done:

JAN. 9, 1919.

DEAR DOCTOR SHIELDS:

I am enclosing a report of a talk given the other day by a pupil of the fourth grade to the girls of the high school. I am sure it will interest you, especially since I vouch for the following:

1. It is a stenographic report, and in the transcribing no corrections in language have been made.
2. No special preparation had been made for the talk. The girl had not given the talk before, and did not know she was to give it till that day.
3. The talk concerned facts she had not studied since September.
4. It was not a memorized talk, as is evident from the fact that the girl has given it three times since in language and construction quite different from the first speech.

Sincerely yours,

W. A. KANE.

"Girls, this is little Alma Donnellon of the fourth grade. She is going to tell us about Attila invading Rome."

"Sister, Attila didn't invade Rome. He only came to the gates of Rome and then went away without entering the city."



"Oh, I beg your pardon, Alma. Then please tell us what happened when he came to the gates of Rome."

"Attila was king of the Huns. He was said to be a mower of men. He was born in the western part of Asia near the Forest of Tartary in the fifth century. He was short, broad-shouldered and had a huge head. He had a thin black beard. He received his company seated on a wooden stool and ate from wooden dishes, but his men ate from golden dishes.

"After some time Attila came down from Asia and pitched his tents on the banks of the Danube River. He had an army of five hundred thousand men. He was warlike by nature and he thought that he would like to go into France and pillage and burn all the cities of that country. With his men he crossed the Rhine River into France and burned and destroyed as he went along. The people had no time to offer any resistance. When he came to the city of Metz the people of this city held out a little longer than the others.

"From Metz he went to Troyes. The Bishop of Troyes was a very holy man. He promised his people that he would save the city for them. He went to meet Attila, dressed in pontifical attire. Attila was so astonished at the bravery of this holy man that he left the city unharmed and went back to his tents. Then he moved towards Paris. The people of Paris were dismayed. They prayed to St. Genevieve, the patron saint of their city, and she told the people to be comforted, that Attila would not destroy their city. This came true, for Attila for some reason turned in a different direction and left Paris unharmed. He then turned towards Orleans. Orleans was noted for miracles. The people in Orleans were frightened, for they thought that in a few days Attila would come into their city and pillage and burn it. The Bishop of Orleans asked a Roman general if he would send his men to fight for Orleans. Just at the critical moment when the people of Orleans were going to throw open their gates to Attila the Roman general came and they had a battle and Attila was defeated.

"After his defeat at Orleans, Attila crossed the Alps into Italy. Soon he was at the gates of Rome. The people of Rome were terrified. They walked up and down the streets talking in low, anxious voices. As the soldiers passed along the people watched them, for they felt that the future of their city depended on the soldiers. Valentinian and Theodosius, the two Roman Emperors, went out to Attila and asked him to be a general in the Roman army. But he sneered at them, saying that his servants were generals and that Roman generals were servants. He boasted that 'he was the scourge of God and that grass never grew where his horse had trod.' Valentinian and Theodosius went back to their palaces and Attila sent them this insolent message, 'Prepare a palace for me this day.' This meant an invasion. Valentinian, who was a coward, sent the message to the senate as though he did not know what to do.

"The Roman senators selected Celestus, one of their number, to go to Valentinian and make a last attempt to induce him to defend the city. Just as Celestus was coming down the steps of the Roman Forum he met Justus, a tribune. Justus asked Celestus if there was any news that he might carry to the people, who were very anxious. But Celestus had no good news and said that he feared that the barbarian Huns would come in and pillage and burn their city. While they were talking, the people gathered around to hear. Celestus asked Justus if he had seen Attila and if he knew how terrible a man Attila was. Justus said that he had not seen him. Then Celestus said that he would tell Justus about him so that he might give the description to the people.

"Celestus told Justus how he had gone out to Attila's camp the day before to see if he could make a truce with him. Attila came out of his tent and his soldiers and the women and children gathered around him. They were all very ugly and were very much afraid of Attila, who was very fierce and wicked looking. Celestus said that Attila made fun of the Romans and boasted that he had burned every town and field of grain between the Alps and Rome.

"Then Celestus told how he had left the camp of Attila feeling sick at heart and that as he came back into the city he thought of the Holy Father and of how he loved the people. This strengthened him and he went to see Pope St. Leo. The Holy Father promised to help him if Valentinian still refused and said that he would meet him at three o'clock the next day. Valentinian refused to leave his palace and so Celestus arranged to meet the Pope. He invited Justus to go with him. At first Justus said it was too great an honor for him, but after awhile he agreed to go.

"The Pope did not want any soldiers to accompany him and said that only Celestus and Justus should go with him. Celestus and Justus rode, one on each side of him, on two proud black horses, and four African slaves carried the chair of the Pope. As they approached the tent of Attila they could hear the singing of rude songs and rough merry-making. When Attila's people saw them they shouted that they were lords of the world and the Romans were coming to bow before them. Then St. Leo turned to Celestus and Justus and said that Attila was justly called the Scourge of God; for God uses strange means with which to punish people for their sins. He sometimes lets them be punished by other men and sends them war, famine and sickness. Then they see that they need God and they turn to Him and the world becomes better.

"Attila came out of his tent and rode toward St. Leo. He was mounted on a shaggy pony. When Attila came near he began to sneer at St. Leo and his companions and to call them slaves. But St. Leo just looked right through Attila and did not speak a word. Attila tried to look back at St. Leo but the Pope's eyes were so full of holiness that he had to drop his head for shame.

Then St. Leo began to speak to Attila and to ask him why he had come to Rome to injure their city and to pillage and rob when they had never injured nor stolen from him. Attila could not answer. St. Leo then told him of the power of God and how it could conquer all men, and as he talked his eyes glowed like fire. Attila began to feel afraid and to tremble and moved toward Thuros, one of his generals, who had accompanied him. He whispered to Thuros that he was afraid and asked him to hurry with him back to camp. Then he sent Thuros back with a message to St. Leo, saying that he would go away to the East and leave the city unharmed. Celestus was not satisfied with the promise of Attila and wanted St. Leo to demand his written word. But the Pope said that there is no faith in the word of a barbarian, but there is faith in the word of God and God had told him to be consoled.

"Then St. Leo and his two companions turned back towards the city, and St. Leo, as he rode along, bowed his head in a prayer of thanksgiving that God had spared their city."

#### QUESTIONS

- Q. "What river did he cross in going into France?"  
A. "He crossed the Rhine River."  
Q. "When he left France and started towards Rome what mountains did he cross?"  
A. "He crossed the Alps."  
Q. "When he left Rome and went back to his own country, in what direction did he go?"  
A. "He went east."  
Q. "Alma, why was Attila called a mower of men?"  
A. "Because he went through the cities and killed and cut down men as if he were mowing."  
Q. "What do you think about Valentinian?"  
A. "I think he was a coward and mean to his people."  
Q. "Alma, you said that Attila sent an insolent message to Valentinian. What do you mean by insolent message?"  
A. "He sent a rude, bold message. He wasn't particular about how he worded it."  
Q. "Why were Attila's people afraid of him?"  
A. "Because he was cruel to them."  
Q. "Why couldn't Attila look the Pope in the eye?"  
A. "Because Attila was wicked and the Pope was holy; and a wicked person can never look a good person in the eye."  
Q. "Is there any one of whom you have heard that resembles Attila?"  
A. "Yes, the Kaiser."  
Q. "Why?"  
A. "Because he too went through cities killing people that had not harmed him."

- Q. "Did the Kaiser go into the same part of the world as Attila?"
- A. "Yes, the Kaiser pillaged and burned Belgium and about three-fourths of France. He tried to get into Paris, but the Allies wouldn't let him."
- Q. "Is there any difference between Attila and the Kaiser?"
- A. "Yes, Attila went at the head of his army but the Kaiser stayed home in his nice palace and sent out his men to fight and pillage and burn the cities of other people."
- Q. "Well, then, do you think that the Kaiser was worse than Attila?"
- A. "Well, neither one of them was any good."

The opening sentence of this talk indicates that the child is moved by a clear inward vision of that which she relates, hence it is not irreverence or want of respect that leads her to correct her teacher's introductory statement. The inward vision dictated and not the will of the child. This view of the case is amply sustained by the talk that followed. Attila is vividly before her and she is present at all the moving events which follow.

The basis of the talk was the opening lesson of the Fourth Reader, but to any one who compares the child's talk with that lesson it will be obvious that, instead of memorizing the lesson, she used the materials which it contains freely. She amplified the facts, probably by the aid of the teacher's instruction, but the important thing to note is that all the facts in the case, whether taken from the drama, from the teacher's instruction, or from her own reading, were organized and vitalized so that her hearers, as they listened to her talk, were made to see Attila with her; to see his generals and the rabble; to see his invasion of France, his awe of the courage of the Bishop of Troyes, his mysterious turning aside from Paris and his defeat at Orleans. When her interest shifts to the streets of Rome, her audience accompany her. They see the cowardice of the Roman Emperor, the terror in the hearts of the populace, and their pitiful dependence upon the soldiers. They approach the Pope with reverential awe and listen to his preaching great fundamental truths, and they share in his gratitude as he returns to the city which he has saved from destruction.

This child is just beginning her work in the fourth grade. She is presumably in her tenth year. There is no apparent effort of memory, although some months have elapsed since the facts narrated were studied in school, and during part of that time the

school was probably closed on account of the prevalent influenza. The fact that the child in her subsequent talks uses different language and a different construction of her scenes proves, as Father Kane points out, that her work is vital and not a memory load. She has not been taught formal grammar, nevertheless her grammar is faultless. When the proper time comes for her to study formal grammar, she will only need to analyze the forms of speech to which she has grown accustomed.

No child could gain this vital mastery of thought and expression through the old procedure of passing from form to content, nor could he ever attain fecund knowledge of this sort under the hands of a teacher who deliberately aimed at building up mental structures in the mind of the child according to her own prearranged plan.

THOMAS EDWARD SHIELDS.

## THE TEACHER OF ENGLISH

### A SERIOUS STATE OF AFFAIRS

No state of affairs revealed to us by the war is more serious than the extent of our adult illiteracy here in the United States. There were 700,000 illiterate men among the millions called by the draft. Roughly, this is about 10 per cent. It is a distressing total. The implications of it are more distressing still.

The Secretary of the Interior, Mr. Lane, has issued a bulletin on the subject. "There can be neither national unity in ideals nor in purpose," he asserts, "unless there is some common method of communication through which may be conveyed the thought of the nation." He continues:

What should be said of a democracy which sends an army to preach democracy wherein there was drafted out of the first 2,000,000 men a total of 200,000 men who could not read their orders or understand them when delivered, or read the letters sent them from home?

What should be said of a democracy which calls upon its citizens to consider the wisdom of forming a league of nations, of passing judgment upon a code which will insure the freedom of the seas, or of sacrificing the daily stint of wheat or meat for the benefit of the Roumanians or the Jugo-Slavs when 18 per cent of the coming citizens of that democracy do not go to school?

What should be said of a democracy in which one of its sovereign states expends a grand total of \$6 per year per child for sustaining its public-school system?

What should be said of a democracy which is challenged by the world to prove the superiority of its system of government over those discarded, and yet is compelled to reach many millions of its people through papers printed in some foreign language?

What should be said of a democracy which permits tens of thousands of its native-born children to be taught American history in a foreign language—the Declaration of Independence and Lincoln's Gettysburg speech in German and other tongues?

What should be said of a democracy which permits men and women to work in masses where they seldom or never hear a word of English spoken?

Using figures taken from the Secretary's report, the *Baltimore Sun* puts the situation in this wise:



At the last census, that of 1910, there were 5,516,163 persons in the United States over ten years of age who could not read or write. Of this total 4,600,000 were twenty years of age or more. Over 58 per cent are white, and of these 1,500,000 are native Americans. There are now nearly 700,000 men of draft age in the United States who cannot read or write. Until April, 1917, the Regular Army would not enlist illiterates; yet in the first draft between 30,000 and 40,000 illiterates were brought into the Army, and approximately as many near-illiterates.

From a military and economic standpoint such widespread illiteracy as this forms a burdensome handicap. The illiterate soldier is not only at a serious disadvantage himself, but is a serious disadvantage to others. In a certain sense he is like a blind man who must constantly depend upon others for guidance, who in an emergency requiring rudimentary education may make a misstep disastrous to himself and his friends. Economically, illiteracy represents a waste of potential productive power, since this power is dependent largely upon the degree of educated intelligence.

The *Providence Journal* is ruthlessly frank in revealing the state of affairs in New England, beginning with conditions at home, where in Rhode Island the percentage of illiteracy is 7.7 per cent, exactly the national average! The *Journal* said:

In New England as a whole it was 5.3, in the Middle Atlantic States 5.7, in the South Atlantic States 16.0, in the East South-Central group, 17.4. In Louisiana it reached its highest figures, 29.0. There is a great work to be done in order to strengthen our democratic system along this fundamental educational line.

It is not enough that Americans should be able to speak and write some other language than English. English is the national tongue, the one vitally essential medium of popular communication. There are tens of thousands of our native-born children who have heretofore been taught American history in German and other alien languages. Such a condition is a shame and a reproach, and demands immediate attention. We must weed out the rank growth of separatism in the United States. Separatism, hyphenism, disloyalty—all these find a congenial soil where the English tongue is not customarily spoken and read.

Iowa and Nebraska showed less illiteracy than any other of the states in the Union, yet, curiously enough, Nebraska has an internal problem of Americanization that is declared acute! It is an interesting paradox. The *Morning World-Herald* of

Omaha insists that the problem of Americanization and the percentage of general illiteracy are not always related as cause to effect. In a recent editorial comment this newspaper asserts that:

Excepting only our neighbor State of Iowa, there is less illiteracy in Nebrasks than in any other State, the percentage for Nebraska being 1.9 and for Iowa 1.7. In the New England States the illiteracy is three times as great; it is three times as great in New York; in the South it averages ten times as great.

Here our unfulfilled task is not so much to teach our people to read and write as to teach all of them to read and write English and make it the language of common speech. Our State has been settled by large colonies of Germans, Bohemians, Swedes, Danes, particularly in the rural districts, while in Omaha there is a truly polyglot population, including, in addition to those enumerated, Italians, Greeks, Syrians, Poles, Lithuanians, Hungarians, Belgians, Jews, and other nationalities, many of whom persist in the use of their mother-tongue in preference to the official language of their new home. This has come about naturally and as much through our own fault as theirs. Their practical segregation into separate colonies, if it has not been encouraged, certainly has not been discouraged. They were left, unadvised and unassisted, to choose the line of least resistance, which, in a new and strange land, was to form little communities using the language they already knew. With their own schools, their own churches, their own newspapers, and with leaders and advisers of their own particular nationality, it has been relatively easy for many of them to neglect or evade the difficult task and duty of assimilating themselves with the language, ways, and customs and thought of the American people. That, in spite of this failure, they have made as good and desirable citizens as they have—orderly, law-abiding, industrious, thrifty, and for the most part intensely devoted to their new country as patriotic citizens—is as highly creditable to them as to the pervasive and penetrating influences of American institutions and American freedom.

There is much to endorse in this last-quoted editorial, much to commend. It is on such lines as this that we will make progress in solving our problem.

T. Q. B.

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MORE LETTERS

The letters which have come to this column, in comment on Dr. Eliot's now famous address at Carnegie Hall on the improvement

of our primary and secondary education, have been very illuminating in their opinions and criticisms, and interesting in their freedom of expression. In the main, they agreed with Dr. Eliot's more fundamental contentions, although they were sharp with him for his failure to mention even the place that religious instruction or ethical ideals should have in any proper system of early education. There was a majority opinion that a longer school year, with a better organized scheme of recreation and holidays to relieve the strain of additional school periods, was eminently desirable. Training of the faculties of observation; better articulation of courses; providing the teacher of language with relatively the same amount of laboratory equipment as the teacher of science; smaller classes; and well-planned school buildings, were other matters that engaged the sympathetic attention of our correspondents. Such an exchange of opinion is inevitably helpful, and when the war-time restrictions on space and print-paper are removed we hope to find place for even more letters than at present we are physically enabled to publish.

T. Q. B.

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#### NOTES

The University of California has added "Scenario Writing" to its courses in English. "Photo-dramatic Composition" is the more accurate term for the new course, which is given by extension. Classes are conducted both in San Francisco and in Oakland, and the course is proving so popular that other cities will probably be chosen as further centers for the work. According to *The Moving Picture World*:

The general scheme of the course is a combination of lecture and laboratory methods, and the ultimate end of it is to give the aspiring author an understanding of the kind of material that is best screenable and the essential technique for best presenting it to the scenario editor. However, there is no attempt to encourage false hopes or to exaggerate the fruitlessness of scenario writing as a chosen field of endeavor. Particular emphasis is placed on the fact that a plot for the screen must be just as painstakingly constructed as one for the stage and that, while the genuinely good story is sure of a market irrespective of who writes it, there is no longer a place for the mediocre scenario from the free lance writer.

In his first half dozen lectures the instructor endeavors to fix a working foundation of technique, with emphasis upon

the contemporaneous development of several story threads toward a common crux through cut-ins and cut-backs, probability in basic situations, suspense, tying up the plot for compactness, provision for elapsed time, the establishment of background, the creation of atmosphere and comedy relief without interrupting the forward rush of the narrative, action as the chief medium of screen expression, the screen exposition in character development, the general plan of a photodramatic plot, etc. After these preliminary lectures, the course devolves into an analytical study of successful manuscripts and of photoplays selected and projected for the class.

A considerable percentage of the registration in the classes comes from writers who have already met a measure of success in some other field of literary endeavor and are interested in the particular technique of the photoplay.

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In his article on the Government Printing Office in the December *Bookman* Henry Litchfield West says that whenever a member of Congress dies there must, in obedience to the law, be printed and bound 8,000 volumes containing the obituary addresses, of which fifty copies must be "in full morocco with gilt edges" for presentation to the family of the deceased statesman, 1,950 must go to his colleagues from his own State, and the remaining 6,000 are apportioned among the other Senators and Representatives, from whose desks they soon find their way to the junk dealer in waste paper.

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Of the eighty-two students enrolled this term in the 4-year course of Journalism at the University of Wisconsin, seventy-three are young women. There are only nine men in the course.

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Amelia E. Barr's "The Paper Cap," just published by the Appletons, brings the number of her novels well over seventy, besides several volumes of poetry and short stories. She is now eighty-seven.

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"It is a habit of criticism to find technical perfection at the moment when technique has lost its relation to the significance of its subject matter and has thus become a degraded and detached mechanical facility. Technique rightly considered is the result of power over means of expression, and when that power is at its full technique mounts to its furthest heights. Fortunately, however, there are long periods during which a race enjoys the power

of hand it has developed through centuries, before it loses interest and treats art as a plaything."—*Huneker*.

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1919 is the centennial of the birth of Mrs. E. D. E. N. Southworth, one of the most prolific of our American novelists. How many of her novels can you recall offhand? And did you ever read any of "Bertha M. Clay's" novels? No modern literary education is complete without reading at least one of each!

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In "Reminiscences of Lafcadio Hearn," by Setsuko Koizumi, his Japanese wife, there is a delicious paragraph in which she lumps together the various things which Hearn liked or disliked extremely. Here they are:

The west, sunsets, summer, the sea, swimming, banana-trees, cryptomerias (the *sugi*, the Japanese cedar), lonely cemeteries, insects, "*Kwaidan*" (ghostly tales), Urashima, and *Horai* (songs). The places he liked were: Martinique, Matsue, Miho-no-seki, Higosaki and Yakizu. He was fond of beefsteak and plum-pudding, and enjoyed smoking. He disliked liars, abuse of the weak, Prince Albert coats, white shirts, the city of New York, and many other things. One of his pleasures was to wear the *yukata* in his study and listen quietly to the voice of the locust.

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#### QUERY

*Brother X.*—The information you ask concerning English in secondary schools can be found in full in "Bulletin No. 2, 1917," published by "Bureau of Education, Department of the Interior," and entitled "Reorganization of English in Secondary Schools." The author of the bulletin is J. F. Hosic. Extra copies of this bulletin can be obtained from the Government Printing Office, Washington, D. C., for a nominal sum.

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#### NEW BOOKS

**CRITICISM.**—*Joyce Kilmer: Poems, Essays, and Letters*, edited with a memoir by Robert Cortes Holliday. In two volumes. Doran. *George Meredith*, by J. H. E. Crees. New York: Longmans, Green & Co.

**EDITIONS.**—*Canadian Poems of the Great War*. Chosen and edited by John W. Garvin. Toronto: McClelland & Stewart.

*Five Somewhat Historical Plays*, by Philip Moeller. New York. Alfred A. Knopf.

BIOGRAPHICAL.—*The Women Who Make Our Novels*, by Grant M. Overton. Moffat, Yard & Co. *Our Poets of Today*, by Howard Willard Cook. New York: Moffat, Yard & Co. *The Early Years of the Saturday Club: 1855-1870*, by Edward Waldo Emerson. Boston: Houghton Mifflin Company. *The English Middle Class*, by R. H. Gretton. New York: The Macmillan Company.

INSTRUCTION.—*How to Read Poetry*, by Ethel M. Colson. Chicago: A. C. McClurg & Co. *The Writing and Reading of Verse*, by Lieut. C. E. Andrews. New York: D. Appleton & Co. *The English of Military Communications*, by William A. Ganoe. Menasha, Wis.: George Banta Publishing Company. *Military English*, by Percy Waldron Long. New York: Macmillan.

THOMAS QUINN BEESLEY.



## DEEDS, NOT WORDS<sup>1</sup>

Mark, now, how a plain tale shall put you down.—I Hen. iv, ii, 4.

Under the above title the Italian public has been given a summary of the good work done, and good offices performed, by His Holiness the Pope for humanity during the war. The following outline of these practical evidences of Papal concern in the welfare of the nations is based on the facts given in the above-mentioned publication. The list is incomplete and suffers from other obvious defects, but even the barest statement of what the Pope has done cannot but serve its purpose in impressing the world with what it owes to a power whose sole reward has been criticism, hostility, and insult.

The Pope has effected, or made possible, the exchange of prisoners of war, the victualling of occupied countries, communications between prisoners and their friends, tracing of missing relatives, preservation of sacred or public buildings from vandalism, the care of the graves of the dead, the prevention of deportation, the commutation of death sentences passed on individuals, and other acts of mercy or justice. He has contributed bountifully from his private purse to the various war charities—domestic or allied.

With the Holy Father's utterances the world is, or should be, well acquainted, for he has missed no opportunity of bringing before the belligerents the basis upon which peace is founded and the immorality of infringing the conditions under which war can be legitimately waged. His actions are less widely known—hence the present attempt to summarise them.

On December 31, 1914, Benedict XV put into action his programme for alleviating the sufferings produced by the war by addressing proposals to the sovereigns and heads of states at war for the exchange of prisoners unfit for military service. All the belligerent nations responded favorably, and shortly afterwards the exchanges across Switzerland began, and have continued throughout the war, transfers having been likewise effected to other neutral countries. The nations which responded to the Pope's initiative on this occasion were: Great Britain, France,

<sup>1</sup> A plain statement of the actions of the Pope for the benefit of humanity during the war, collated by the editor of the *London Universe* from articles published in the *Civiltà Cattolica*.

Germany, Austria-Hungary, Bavaria, Serbia, Belgium, Russia, Turkey, Montenegro, Japan. Between March, 1915, and November, 1916, above 8,868 French and 2,343 Germans returned to their homes across Switzerland.

On January 11, 1915, the Pope submitted to the belligerents a proposal for the repatriation of (1) women and girls; (2) boys under 17; (3) adults over 55; (4) doctors, ministers of religion, and all men unfit for military service. Great Britain, Belgium, Russia, Germany, Austria-Hungary, Bavaria and Turkey agreed. Agreements already under discussion between Serbia and Austria were completed, and France ended by coming to terms with Germany and Turkey with Great Britain. More than 3,000 Belgians returned; in a single month 20,000 left the occupied territories for Southern France as the direct result of Papal initiative.

The Pope turned his attention to the relief of wounded and sick prisoners of war in May, 1916. His proposal, conveyed to Berne by Count Santucci, coincided with those of the Federal Council and of the Central International Committee of the Red Cross. It was accepted in Switzerland, and long negotiations ensued, an agreement being arrived at in December, 1916, between Switzerland, France and Germany. The first experimental hospitalization of 100 French and 100 German tuberculous subjects began on January 25, 1917. The other nations entered into the agreement at a subsequent date. At the termination of the war several thousands of men were in residence in Switzerland and in other neutral countries, thanks to the initial efforts of the Holy Father.

His Holiness negotiated with special persistence in May and June, 1916, for the hospitalization of prisoners—fathers of four children, or those who had been in captivity over eighteen months. Germany accepted the proposal for French prisoners on condition of reciprocity. In July, 1916, Austria and Russia joined in the negotiations. A protracted discussion ensued, but practical agreements were arrived at in the Convention of Berne in May, 1918, and crowned the Pope's persevering effort with success.

The repatriation without exchange of tuberculous Italian prisoners in Austria was achieved through the efforts of the Pope in January, 1918; as a witness to this fact, the train which week by week brought the tuberculous Italian to his native land was known as "the Pope's train."

At the end of 1915 the Holy See was asked to intervene on behalf of the hundreds of thousands of French and Belgian people who were cut off from all correspondence with their families. In the words of the Swedish Minister at Berne, a prompt and successful result could only be obtained through the Holy See. The Pope induced Cardinal Hartmann to approach the German Government. Practical proposals were made, strengthened by letter, and shortly after Cardinal Hartmann received a reply from General Freytag, containing a concession, which enabled news to be obtained by the families in question, subject, however, to a rigid control.

The Pope rendered a similar service to the Serbian refugees and to Austrian subjects in territories occupied by Italy.

The Pope's proposal, made in August, 1915, that Sunday should be observed as a day of rest for all prisoners of war, was sent to all the belligerents. Great Britain, Belgium and Serbia agreed in writing in September, and Russia, Turkey, France and Italy, and Austria-Hungary followed suit in October, 1915.

With regard to the conservation of the graves of the dead, particularly those in the Dardanelles, in March, 1916, the Pope, in answer to many requests from England and France, took steps to satisfy the demands of those who had lost relatives in the Dardanelles, and desired that their graves should be preserved intact, and piously tended. In the following April the assurance was obtained that the graves should be "preserved intact and religiously guarded, and that each shall show the religion of the deceased." Photographs of the various cemeteries were procured and forwarded to the various governments, and by means of these some of the graves were identified; the British, Russian, and especially the French Government, each returned cordial thanks to the Vatican for this active work of charity.

The Vatican Bureau of Information was established at the end of 1914 to cope with the correspondence addressed to the Vatican from bishops, priests and families making enquiries about missing soldiers. The greater part of these were addressed personally to the Pope, and came chiefly from France and Belgium. The Pope read and annotated these letters and set enquiries on foot. The voluminous nature of the work led to the creation of an office to deal with it in a methodical fashion. Mr. Bellamy Storer, ex-Ambassador of the U. S. A. at Vienna, undertook the charge, and conducted the work with the utmost zeal from January 12 to

April 18, 1915. In the meantime the Holy Father had instituted a bureau at Paderborn for French, Belgian and British prisoners, and in compliance with his request a bureau was established at Fribourg, where the Mission Catholique Suisse was already at work on behalf of the prisoners of war.

In April, 1915, on the return of Mr. Bellamy Storer to America, his work was undertaken by Father Dominic Reuter, also an American. The bureau was set up in the House of the Dominican Order at Rome. Later on, to facilitate enquiries concerning Italian prisoners in Austria, the Pope established a bureau in connection with the Nunciature at Vienna. Both the Holy Father and the Secretary of State were personally occupied with the work of the bureau, whose complete staff was comprised of members of the religious orders and secular priests, while nuns and ladies of the Roman aristocracy cooperated—from 160 to 200 in all, and almost all working without remuneration. The expenses were borne entirely by the Holy Father.

In the early months of 1916 urgent entreaties from various quarters reached the Holy Father that he should come to the aid of the famine-stricken Poles. Appeals were received from the Archbishop of Warsaw on February 16, 1916, and from the entire Polish hierarchy on March 25, to which was added one from the distinguished writer, H. Sienkiewicz, dated April 6. America, which had cooperated in the relief of Belgium, was equally prompt in coming to the assistance of Poland, but certain facilities were requisite from Russia, Germany, Austria, France, and, above all, Great Britain. Long and laborious negotiations were carried on by the Pope, lasting nearly a year, but at length agreements were reached which rendered the provisioning of Poland possible.

In the case of Montenegro, whose starving population was fed by a British Relief Committee, it was owing to the good offices of the Vatican that facilities were obtained from the Austrian Government for forwarding the provisions which were to be used exclusively by the civil population and exempt from any kind of requisition. The Pope, upon being appealed to, took steps (April 26, 1916) through the Cardinal Secretary of State. Negotiations were set on foot with the Austrian Government. It was found, in July, 1916, that the consent of the Italian Government was necessary, and complications arose which tested the perseverance of the Vatican. But, finally, the Pope's efforts were crowned

with success, and in 1918 consignments of provisions were able to reach Montenegro by sea to certain specified ports, and under the responsibility of the Holy See itself.

In October, 1916, the Pope, in answer to an appeal from Mr. Herbert Hoover, President of the Belgian Relief Committee, came to the relief of 1,500,000 Belgian children, who were suffering from want of food. Mr. Hoover begged the Pope to appeal to the children of America. In addition to subscribing \$2,000 himself, the Holy Father exercised his influence by a special appeal to the Hierarchy and faithful of America to contribute to the Fund. Cardinal Gibbons was able to send \$40,000 to the Commission. Other American bishops sent personal gifts, following the Holy Father's example, and Mr. Hoover's appeal to His Holiness to further the scheme fully justified itself in its results.

The Pope's benevolence to prisoners of war has been bestowed without distinction of nationality or creed. Donations of money, foodstuffs, clothing, books, have been distributed without exception to the concentration camps of the various belligerent nations. Whilst the Italian prisoners in Austria naturally claimed a special share in the Pope's charity, the English and French prisoners in Constantinople received gifts from His Holiness, the Christmas of 1916 saw 20,000 prisoners in Austria provided with parcels of food and clothing, as well as other occasions.

In May, 1916, a two-fold proposal was recommended to the Pope. He was asked to gain concessions from the German Government that the latter should allow not only the sending of parcels to individual French prisoners, but also collective consignments. M. Léon Watine Dazin proposed that Switzerland should organize the provisioning of the French occupied regions, at least as regards certain commodities. The Pope took up the question (May 19 and May 26, 1916), and on May 27 the British Government informed the Pontiff that the Relief Committee had been authorized to import 1,600 tons of condensed milk a month into Northern France. On June 15 the German Government announced that collective consignments would be permitted to the French prisoners, provided that there was reciprocity for German prisoners. This concession was likewise made to Belgian and French civilians.

In April, 1915, the Pope sent to the Cardinal Archbishop of Paris 40,000 lire for necessitous French, and in 1917, 150,000 francs, received from the French bishops to the French Provinces invaded



by Germany; in April, 1915, to the Union Fraternelle des Regions Occupées, 20,000 lire; 5,000 lire to Soissons. In July, 1915, the Bishop of Luxemburg received 10,000 lire for the necessitous inhabitants of the Grand Duchy.

The sums collected through the German bishops were allocated for the needs of the German prisoners in Russia.

Poland has received from the Vatican coffers: In March, 1915, 10,000 lire from the Pope, from the Sacred College 3,000 lire; in April, 1915, 25,000 crowns and 20,000 lire. In April, 1918, the Pope placed in the hands of the British Minister to the Vatican 100,000 lire on behalf of the Poles. To the Lithuanian Society he sent 10,000 lire; to the Serbians, 10,000 lire; to the Montenegrins, 10,000 crowns. At the Pope's instigation collections were made in the churches for the Lithuanians, which early in 1918 had reached a sum of several hundred thousand lire.

Belgium has received monetary assistance from the Holy Father, which includes the sum of 25,000 lire sent through the Cardinal Secretary of State (April 6, 1916) to Cardinal Mercier. The Catholics of the whole world being invited to follow this example, 30,000 lire allocated to Belgium from the monies collected in Spain for war victims, and various smaller sums sent on succeeding occasions ever since 1914.

The foregoing very incomplete list serves to give some idea of the extended nature of the Pope's monetary benefactions to nations distressed by the war.

The Pope has supported the various Italian war charities with unremitting generosity, both by personal donations and by appeals, and the allocation of funds collected. He allocated 140,000 lire for the benefit of Italian war orphans, 500 lire to the Soldiers' House at Rieti, 10,000 lire to the Italian Colony at Smyrna, 100 lire to the Asylum for Soldiers' Children at Portogruaro, 1,000 lire to the Leece, 1,000 lire to the Orphans' Fund at Perugia, and 200 lire monthly for the duration of the War to the Aid Committee for the Italian workers in Belgium. In Rome the following Pontifical Houses were handed over for the use of the wounded: Hospital of St. Martha, Leonine College, German College, De Merode Technical Institute, Missions Institute, and many other diocesan institutions, of which, unfortunately, the list is incomplete.

The direct intervention of the Pope on behalf of private individuals has obtained favors in instances too numerous to record.



Under German rule, M. Joseph de Hemptinne (November 24, 1915), Countess de Bellerville, Madame Thurlier, M. Louis Severin (November 10, 1915), Madame Leótime Pellot (January 28, 1916), M. Freyling, Chef de Cabinet, Belgian Ministry of War (February 27, 1916), to name a few, were reprieved from the death sentence.

Owing to the Pope, concessions and facilities were obtained for Princess Marie de Croy, who had been condemned to ten years' imprisonment on the charge of having concealed Belgian and French soldiers (November, 1915, March, 1916); and favorable treatment for Madame Carton de Wiart, wife of the Belgian Minister of Justice, who had been condemned to three months' detention. At the end of that time she was sent to Switzerland, and action of the Holy Father has enabled this lady's five children to join their mother.

Papal intervention has likewise secured the liberty of a number of those interned and held as hostages. Through the good offices of the Nunciature in Brussels the commutation of the sentence of hard labor passed on the Rev. P. Van Bambeke, S.J., parish priest at Curezheim, was obtained, and a number of British subjects have benefited in this way.

The Pope made a general protest against deportation in December, 1916. In April, 1917, the efficacy of the Holy Father's protestation was proved in the case of the Belgian deportations. The *Osservatore Romano* then published an official note from Count Hertling, at that time Bavarian Prime Minister and Foreign Minister, addressed to the then Nuncio at Munich. In this note it was stated that in consequence of steps taken by the Holy See the German authorities had expressed their willingness to refrain from further enforced deportations of Belgian workmen, and to allow the repatriation of those who had in error been unjustly deported. The deportations then ceased, and Cardinal Mercier warmly thanked the Pope. His Holiness has taken similar action in the case of deportations from the occupied parts of France.

Thus, on June 7, 1916, the Cardinal Secretary of State wrote to the Archbishop of Cologne, to the effect that information had reached the Vatican that the German authorities in the occupied regions of France had deported batches of youths and girls into Germany, regardless of all laws of justice or morality. His Holiness requested precise information. The German reply was that the deportations had taken place on account of the food shortage

and to relieve the communities by giving their able-bodied members a means of earning their living—an example of Germany's method of exculpating herself. On other occasions the Holy See took similar action—a fact which is not affected by the absence of the desired result.

Owing to the action of the Holy Father, through the Nunciature at Brussels, special protection was obtained for the Bollandists' Library at Brussels, for the Jesuits' Psychical Institute at Louvain, as well as other educational institutions. The Nuncio demanded the evacuation of convents occupied by German troops, or at least the separation of the part occupied from that inhabited by the Community. After the sack of Louvain the Nunciature handed to the Military Governor of Brussels a full list of the monuments, religious or otherwise, in that city which had been drawn up by the Royal Monuments Commission of Belgium, with a request that they should be respected and safeguarded. The Governor gave his promise to comply.

Similarly, after the bombardments of Malines and Antwerp Cathedrals, the Nunciature presented to the Governor-General of Belgium a list of all the buildings classified by the Monuments Commission, and the latter had the list distributed to the various German commands with orders for their protection. This important fact was published in the "Official Bulletin, Royal Arts and Archaeological Commission," Brussels, 1914. In order to view the damage done to churches and other ecclesiastical buildings, so as to be able to formulate demands, the staff of the Nunciature undertook many hazardous journeys, and there were innumerable difficulties to be overcome before a result could be achieved.

The action of the Vatican has also been instrumental in saving the church bells of Belgium. At the beginning of 1917 the Holy See learned that the German Government intended to requisition the bronze and other metal objects used in Belgian churches. Intervention was made through the Nunciature at Munich, and Cardinal Hartmann, and the project was abandoned. In February, 1918, notice was given to Cardinal Mercier of the approaching requisitions of bells and organ pipes. The Holy Father sent in his protest, but received the reply that the measure was necessitated by military exigencies. The Pope, however, insisted, making a second effort in May, 1918, and on this occasion the Nuncio at Munich was able to inform His Holiness that the requisitioning of the church bells of Belgium had been abandoned.

## THE KNIGHTS OF COLUMBUS WAR SERVICE

Knights of Columbus secretaries and Catholic chaplains who entered the military service through the Knights, stationed aboard transports bringing our troops home, are playing a big rôle in war relief work in connection with the care of and supplying comforts to the wounded warriors.

Our soldiers are men of action rather than words, but aboard ship returning home they frequently talk about their experiences abroad and it is then the various war relief organizations and their work are discussed. Knights of Columbus secretaries and chaplains bring evidence daily of the esteem our soldiers entertain for the Knights.

First Lieutenant, Chaplain Father Marcellus Horn, O. M. Cap., who was in transport service for many months and who was this week again assigned to the same work aboard the U. S. transport *Metsonia*, writes entertainingly about his experience on troop ships as a representative of the Knights of Columbus. In his letter he says:

I would like to say a few words in praise of the Knights of Columbus. They are doing wonderful work for the boys, and would do more if people would only understand and supply the means. If they only had men and money enough to do their work in the best possible manner!

Let me emphasize the fact that every cent the people give to the K. of C. is given to the boys in the form of little comforts the soldier so much enjoys. I have met hundreds of boys from the front, and all had the same story to tell. The soldiers love the K. of C. and appreciate the work they are doing. The same story can be told of their work everywhere in France and the States. I met officers, lieutenants, colonels, captains, majors—and all had the same story to tell about the Knights' work in France, especially at the front. "Their work is a blessing for my boys," one officer repeated again and again.

He then continues:

Since I entered the transport service in order to do my bit for my country in a great and glorious cause, and to assist our boys in their spiritual needs I have had lots of experience.

I have made four trips on one of the best transports in the service. At the end of this voyage I will have traveled full 24,000 miles. This long voyage I began on June 6th last year. During this time, from June till October, I have met thousands of our

finest and best boys. This ship unloads thousands and thousands of the noblest and best specimens of American manhood, for our Uncle Sam sends only the best overseas. At ports "somewhere in France" I have said goodbye to my noble soldier-friends of a few days and sent them on their way to battle and perhaps death with a fond prayer and a blessing.

My work aboard ship is not only that of a spiritual father and guide; indeed my duties become very material at times, for instance, I am expected to be an all-round good "sport." The spiritual, real spiritual, work is only a small portion of my obligations. Now do not misunderstand me. I mean by the real work Holy Mass, confessions, instructions, etc.

Place yourself aboard one of the transports. It is leaving one of the ports somewhere along the Atlantic coast with a few thousand soldiers. Soon time will become heavy on their hands. Some will get seasick, others homesick; they need diversion and distraction. Now it is the chaplain's duty to see that everybody is happy. He must be to the soldiers: father, mother, sister, brother, sweetheart(?) friend, in fact, he must console, encourage, cheer. This is the work, the bit, I am trying to do. But how?

This is how I try. I go about among them, speak to them, try to have a kind word and a smile for every one. I endeavor to see and speak to each one. At the same time I am letting them know that I am a Catholic priest and that I am at the service of all, and that the Catholic boys will have every opportunity aboard ship to attend Mass and receive the Sacraments. Thus I try to gain their trust and confidence. Of course, there is a Protestant chaplain aboard to take charge of the non-Catholic services. However, on the first two voyages, I also held services for non-Catholics, there being no chaplain aboard.

Just imagine, holding forth to a Protestant congregation! Shades of Jupiter! How some good souls would turn in their graves. I think also that I can see a dubious smile on some of my readers' lips and a curious twinkle in their eye. Well, it was done just the same in the line of duty, and I believe I did some good; you never know how soon the good seed will strike good ground, take root and flourish. At the end of one trip, a non-Catholic boy came to bid me good-bye. While shaking hands, he said: "Father, I'll not forget what you said about cursing and blaspheming; I've cut some of it already." Then and there I felt well repaid for every effort I had made on the trip to do some good. That good Sammie was sent on his way with an extra blessing.

Very much can be done by this personal contact with the men, in fact, it seems to me to be very important. They must know they have a friend in the chaplain, one who takes interest in all their affairs, big and small.

But how to keep the boys occupied! Officers and men gather about the ring to enjoy some good sport. (The ring is on deck, of

course.) Boxing and wrestling contests and vaudeville entertainments take up many an afternoon and evening. The blood flows a little once in a while, but nobody minds such a trifle. There is also music aboard, for each regiment has its band. Then, too, we often find an orchestra among the different companies. So why worry when there is such fun? I sincerely believe fear of "subs" is the least fear among the soldiers. They are much more afraid of the revolution in the "netherlands" and hanging over the rail. Feeding the fishes is a very unpopular pastime. I know. Veni, vidi, vici, which means, "I did the same as the rest of the boys."

But to get back to the ring. I fear many of you would be just a little scandalized to see me in the ring acting the part of referee or timekeeper. However, that also is part of my duty, so the scandalized one will kindly pardon me. I'll do penance when I get back into habit and sandals again. I wish I could get there now, for sometimes I get homesick for the quiet, holy life within the monastery walls and the work in the parish. Still it is God's will that I am here, and our soldier boys need me, so I dare not let selfishness creep into my heart now. It would destroy all the good I am trying to do.

I wish that the mothers, sisters, and sweethearts, and fathers and brothers, too, could witness the sight of a Mass at sea. It is soul-inspiring. While the priest is celebrating the Holy Sacrifice of Mass their loved ones—hundreds of them—are kneeling close by on deck in humble adoration and prayer, either telling their beads or using their prayer-book. When I see this, I know that every one is a real patriot and soldier. When I turn to read the epistle and gospel and preach to them, I hurriedly breathe a short prayer of thanksgiving to God, asking Him to keep them always so.

Knights of Columbus are meeting the reconstruction problem overseas and appear to be blazing a path by tackling the physical as well as the moral side of the question. One evidence of this is a shipment from here of more than a hundred kits of carpenters' tools. Recently enough overalls to supply more than a thousand Knights of Columbus secretaries were shipped to France. More than 5,000 tools and implements are included in this shipment of workmen's outfits.

The inhabitants of all the war-wrecked cities and villages in France turn to the Knights of Columbus for aid in their distress, and it is to help them rebuild or repair their houses that carpenters' tools are now forwarded to Knights of Columbus secretaries.

The Knights, too, are building many new buildings for club-houses and rest places for our soldiers, and as the labor problem



abroad precludes the employment of French or Belgian labor, which is devoted entirely to rebuilding their cities, the Knights of Columbus are erecting their own structures. Thirty new K. of C. buildings are at present in course of construction.

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A letter which throws a strong light on Knights of Columbus overseas activities, and in a modest, yet graphic manner, describes the part Catholic chaplains are taking in the war, was recently received by Mr. E. P. Clark, of Knights of Columbus Overseas Headquarters, New York. It is a testimonial of the efficient services of William J. Mulligan, Chairman of K. of C. Committee on War Activities, and William P. Larkin, Director of K. of C. Overseas Activities, and pays eloquent tribute to Past Supreme Knight Edward L. Hearn, now K. of C. Overseas Commissioner at Paris. The letter, in part, follows:

NOVEMBER 22, 1918.

MY DEAR GENE:

Your kind welcome letter of October 12th has been chasing me around France and finally caught me on the march a few days ago.

You already know of my transfer out of the 49th. As they were fixed, I had no opportunity to get up Front, so I finally succeeded in getting a transfer to a fighting outfit, the 101 Inf., the old 9th Mass.—Irish and Catholic.

I joined them up at the Front, and was with them long enough to get a taste and a realization of actual warfare. Believe me, it is hell. I saw only a little, but that made me thank God with a full heart that peace had come, and my hat goes off to the men who have stood the gaff through it all. Our infantry boys are wonders and the artillerymen hand it to the dough-boys every time.

When the armistice was signed, the outfit was pulled out of the line, and we have been on the hike ever since. This has been our first rest. The weather has been splendid, though a trifle cold. We shall probably remain at our present locality to get cleaned and clothed and washed and respectable looking, and, best of all, get rid of the cooties. What will follow, no one of us knows yet.

Before leaving Lemans, things were working O. K. and supplies were coming in to the boys from the Knights of Columbus regularly. I had twenty-four hours at Paris on my way east and Mr. Hearn was more than kind and cordial. He made me his guest, and I remained at his house. He made it a real home to me, and that was the last time I saw a bed till the other night. Mr. Hearn is making a wonderful success of the work. He gets everything



from the French officials and is a live wire, on the job every minute, never missing a cue or an opportunity.

The Knights of Columbus is exceedingly popular with the soldiers. "Everybody Welcome and Everything Free" is literally lived up to, and the Protestant and Jewish boys look to the Knights of Columbus just like our own boys; and the boys who have been at the Front are especially loudest in their appreciation. The War has been *the* opportunity for the Knights of Columbus, and they have risen to it fully.

Please remember me to all our mutual friends and particularly to all the Castilianites.

Sincerely,

(Signed) JOHN J. MITTY,  
*Chaplain, 101st Inf., A. E. F.*

## BOY SCOUTS IN WAR AND PEACE <sup>1</sup>

The following is a conservative statement of Boy Scout activities during the last year and a half.

Membership of the Boy Scouts of America at the close of 1918:

Registered scouts.....	339,468
Scoutmasters and assistants.....	28,823
Member of local councils and officials.....	60,687

The movement is founded upon a steadfast observance of the Scout Oath and Law, which are as follows:

### *The Scout Oath*

On my honor I will do my best—

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

### *The Scout Law*

- |                            |                          |
|----------------------------|--------------------------|
| 1. A scout is trustworthy. | 7. A scout is obedient.  |
| 2. A scout is loyal.       | 8. A scout is cheerful.  |
| 3. A scout is helpful.     | 9. A scout is thrifty.   |
| 4. A scout is friendly.    | 10. A scout is brave.    |
| 5. A scout is courteous.   | 11. A scout is clean.    |
| 6. A scout is kind.        | 12. A scout is reverent. |

The program of the Boy Scouts of America calls for a week of camping for every scout, where possible. Frequent hikes into the country on observation trips. Study of woodcraft. First aid, Life saving, and safety-first. Study of animals, birds and trees. Study games of skill and strength. Outdoor fire building and cooking: everything pertaining to campcraft. Signaling by code. Knot tying. Swimming and sailing. Outdoor life to the full. Doing a good turn every day to some person without pay. The program also includes for first class scouts an opportunity to earn merit badges in one or more of fifty-eight practical studies, which have a leading toward a vocation.

The program has a myriad forms of expression, and is the liveliest thing there is today for boys. During the past year and a

<sup>1</sup> Supplied by the Bureau for Catholic Extension of Boy Scouts of America. This Bureau was approved by his Eminence Cardinal Farley.

half, it took in the larger service called for by the Government in its conduct of the war. In obedience to the Oath of duty to God and country, the Boy Scouts of America signified their readiness to stand 100 per cent behind the Government. In consequence, the Government and the heads of the important bureaus, such as the Food Conservation Commission, repeatedly called upon the scouts for special services, and the record below shows what the response has been. The same call is being made by the Government in its program of reconstruction measures, and the same response will be given.

The daily good turn of the Boy Scouts is one of the strong features of the program; it turns the boy's thoughts in helpfulness toward others. The good turn is done individually, or by the troops of a community as a civic good turn. And the development of the daily good turn into organized civic service by boys, is one of the most remarkable and encouraging things in our history.

Here is a partial list of *good turns*:

Thorough clean-up campaigns of towns, delivering Health Department bulletins to every household, and reporting upon the condition of every front and back yard. Also actually cleaning up.

Good health campaigns, reporting upon unsanitary conditions and gathering other data incidental to such a campaign.

Census of the trees of the town, in one town, for example, listing 14,083 trees, tabulating 61 different varieties.

Safety-first campaigns.

Outings for poor boys under scout age.

Help police parades.

Organized as fire patrols.

Gather and saw and split dead wood from the forests, for the poor.

Innumerable services to the sick and needy.

A typical troop good turn was the picking of 450 pounds of blackberries so that the juice could be sent to an army hospital.

They take charge of feeding the birds.

They collect and market junk of every kind.

They establish public drinking places.

Are responsible for the raising and lowering of the flag, on public buildings.

Assist in town-beautiful movements and other community movements.

Perform many services for the churches.

*The War Service* rendered by the Boy Scouts of America is tabulated as follows:

In three Liberty Loans (figures from fourth drive not yet available) make 1,343,018 sales, amounting to \$206,862,950.

Tentative returns of over 363,000 subscriptions totaling \$46,050,-450 in value indicate over \$100,000,000 of sales in the Fourth Liberty Loan Campaign.

Sold War Savings Stamps to the value of \$22,997,260.

Located 20,758,660 board feet (5,200 carloads) of standing walnut.

Collected over 100 carloads of fruit pits, enough to make over one-half million gas masks, and were still going strong when the armistice was signed.

Responsible for over 12,000 war gardens actually reported, with thousands more not reported in detail. In addition to this, many thousands of scouts worked on farms.

Distributed over 30,000,000 pieces of government literature.

Assisted the Red Cross continuously in its work, and served in every membership and financial drive.


Assisted the United War Work Committee's campaign for money.

Performed many services for the selective Service Boards and the government intelligence bureau.

Were called upon for messenger and other service wherever the influenza epidemic raged.

The Boy Scout movement aims to keep a boy 100 per cent boy, intensify his fun, but at the same time so direct his fun and his energies out of school hours as to supplement the work of the school, the home and the church in training the boy for good citizenship.

The fact that between 300,000 and 400,000 boys are keen to carry out the program, and that hundreds of thousands more are known to be waiting, to come into the movement as soon as scoutmasters can be provided, sufficiently attests the soundness of the principles on which the Boy Scout movement is based.

The movement is also of incalculable benefit to the men themselves who are in it. It keeps them young and in the open, and progressive. They must be men of unassailable character, sincerely interested in boys, and desirous of giving leadership to them in such a program of activities.  The scoutmaster need

not at the beginning be an expert in scouting, and he finds it an easy matter to equip himself for his work.

The above tabulation of facts is by no means complete. The movement is one of intense enthusiasm and of intense practicality. It is making a contribution to the nation such as no movement with boys has ever before accomplished. It is evident that one of the finest forms of service to our country is in bringing the benefits of scouting to an ever-increasing number of boys between the ages of twelve and nineteen. In recognition of this fact the War Department has issued an order calling attention of officers and enlisted men, "who have the necessary qualifications, to the opportunity which the Boy Scouts affords for them to further serve their country after discharge."

The Boy Scouts of America celebrate their ninth anniversary in the week of February 7-13 inclusive. The scouts come up to this birthday event with a record to be proud of. And they are going to celebrate in true scout fashion.

On Friday, February 7, in the evening, every scout and scout man will get on the mark to carry out the program for the week, long in preparation.

On Saturday, scouts will cut loose for a day of fun. Community committees are expected to help make the fun complete. It is to be a big day of relaxation after a year and a half of strenuous war work; but in the evening comes the annual anniversary day meeting, when every scout renews his Scout Oath, renews his pledge of allegiance to the flag, and pulls in his belt preparatory to a new year's work.

Sunday, February 9, is to be Scout Sunday all over the United States, with special sermons in churches.

On Monday, fathers and sons get together for a banquet, an annual event in scouting, to be followed in the evening by a general get-together of scout men and scouts for entertainment.

Tuesday, February 11, the scouts take off their hats to the returned soldiers and sailors and their families. Whatever the local committees can devise that will show honor to these men, the scouts will put through.

Wednesday, February 12, will be given over to patriotic observances of Lincoln's birthday, where that day is a holiday. Wherever there are scouts there will be demonstrations and scout activities.

Thursday the anniversary will culminate in the filling up of the ranks of all troops and the recruiting of new scoutmasters.

This anniversary week gives the public a splendid opportunity to recognize the services the scouts have rendered the country during the war; and also the services they are rendering the community right straight along, day by day. One thing about the anniversary week program, not mentioned above, is the daily good turn, which will take some specific form each day in the week. This feature of the Boy Scout movement, the daily good turn which

every scout promises to do for someone without pay, has developed into a highly organized form of civic service; to such an extent, in fact, that the President of the United States and the different branches of the Government called upon the Boy Scouts of America, as an organization, to perform many extremely important services in the conduct of the war. And not once did the scouts fail to respond with zeal and efficiency.

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### WOMAN'S LAND ARMY OF AMERICA

The Great World War is over. The high hazards of the battlefield no longer thrill us to action, but there is a cry coming to America from the peoples and nations who are starving for food. America must produce more food and then more food if we would at this time supply Armenia, Russia and Poland.

The Woman's Land Army of America was organized in the spring of 1917 as a war emergency organization to increase food production by placing units of patriotic young women where they would be available as farm laborers. Fifteen thousand girls all over the country responded to the call last summer, leaving their books and their desks and during their precious vacation time labored in the fields that we might as a nation have more food to send to these starving peoples. Even though the war is over, its ravages are still before us, and the Woman's Land Army, working under the Department of Labor, is preparing to meet the farmers' need when it comes in the spring.

There has always been a shortage of laborers on the farms, and the war crystallized the situation. Even with the boys coming back from France, there will still not be enough farm laborers. During the past summer the "farmerette" worked in twenty States, supplying 15,000 laborers, from Massachusetts to California and from Virginia to Oregon. They all loved their work, and when the harvest was over felt that they had helped with their hands to feed the nations at war. Under God's guidance the war is over. The guns have ceased to fire over there and perhaps the appeal is not so dramatic, but it should come even more strongly to every farmer, to plant more and more crops.

The Woman's Land Army wants to help by doing the work that it has been proven women can do. The farmer who needs help and the women who want to do this service can obtain information through the National Office at 19 West 44th Street, New York City.



## REVIEWS AND NOTICES

**The Great Crime and Its Moral**, by J. Selden Wilmore. New York: George H. Doran Company, 1917. Pp. xi+323.

More than a year has elapsed since this work was published, and the year was the most eventful one in the history of the world, with the sole exception of that year which ushered in Christianity as a heaven-sent force to work for freedom and brotherly love. The book is, therefore, in one sense ancient history, but, if so, it is a history that we shall need to keep before our eyes until the whole world understands that the doctrine that might is right is essentially evil and must be met and conquered not only when it enthrones itself at the head of great empires and armaments but when it appears in the domestic circle and in the everyday transactions of private life. We have a long way to go before this aim is attained. The scope of the book is set forth concisely by the author in the following paragraphs:

"The principal features of the Great Crime have been already separately recorded and developed in books and pamphlets without number and in many languages. In the following pages various counts of the indictment are set out in the form of a short but connected narrative, and, that the story may carry the greater conviction, the details which compose it have been described, wherever possible, in the words of neutrals and of Germans themselves, the references to whose writings will serve as a guide to readers desiring a closer insight into any particular incident or aspect of the crime.

"We have, indeed, been at great pains throughout to present the facts in as convincing a form as possible; but in some cases we have not been able to describe them in all their horror, because, had we done so, we should have produced a work unfit for general reading and so defeated the object we have in view, which is to give an opportunity to every man, woman and child who has any understanding whatever, to realize, once for all, the character of the people who have made war on the world, the motives by which they were actuated in so doing, the appalling nature of the catastrophe which would follow upon the suc-

cess of their scheme—of their plot against humanity—and the danger of making peace with them before their power for evil is broken."

T. E. S.

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**The Ways of War**, by Professor T. M. Kettle, Lieut., 9th Dublin Fusiliers, with a memoir by his wife, Mary S. Kettle. New York: Charles Scribner's Sons, 1917. Pp. x+246.

This volume stands out conspicuously among the many volumes written on the world war. The personality of the author, his passion for freedom, and his high ideals of patriotism and international welfare radiate through the volume. We quote from the preface:

"Perhaps the order of the chapters in the present volume require a word of explanation. They have a natural sequence as the confessions of an Irishman of letters as to why he felt called upon to offer up his life in the war for the freedom of the world. Kettle was one of the most brilliant figures both in the young Ireland and young Europe of his time. The opening chapters reveal him as a Nationalist concerned about the liberty not only of Ireland—though he never for a moment forgot that—but of every nation, small and great. He hoped to make these chapters part of a separate book, expounding the Irish attitude to the war; but unfortunately, as one must think, the War Office would not permit an Irish officer to put his name to a work of the kind. After the chapters describing the inevitable sympathy of an Irishman with Serbia and Belgium—little nations attacked by two imperial bullies—comes an account of the tragic scenes Kettle himself witnessed in Belgium, where he served as a war-correspondent in the early days of the war. 'Silhouettes from the Front,' which follow, describe what he saw and felt later on, when, having taken a commission in the Dublin Fusiliers, he accompanied his regiment to France in time to take part in the battle of the Somme. Then some chapters containing hints of that passion for France, which was one of the great passions of his life."

The book is beautifully written.

T. E. S.

**History of the Sinn Fein Movement and the Irish Rebellion of 1916**, by Francis P. Jones, with an introduction by John W. Goff. New York: P. J. Kennedy & Sons, 1917. Pp. xxviii+447.

Judge Goff, in his introduction to this volume, writes a rather severe indictment of England's censorship on news to this country from the scene of war and especially from Ireland.

"Not within the confines of human knowledge has it been known that any one nation has wielded such power nor exercised such arbitrary control over international communications as England does today. The ships on the water that carry the mails, the ocean cables beneath the water, and the wireless telegraph above the water are each and all completely in her hands. Every avenue of intelligence is guarded by her police and picketed by her agents. Service to her interests is the rule applied to the suppression of the dissemination of news. In the titanic struggle for existence in which she is engaged, this, from her point of view, may be justifiable; but from the point of view of history, founded upon truth, it is a malforming of facts and a poisoning of the wells of knowledge. In none of the fields of her world-wide activities is her censorship so complete or so drastic as it is in matters relating to Ireland or Ireland's interests at home or abroad. . . . But never has there been such wholesale suppression of realities and falsification of truth as since the great war." . . . He adds that the book was "written by an author whose facilities for acquiring first hand knowledge were unsurpassed and whose capacity for imparting it will be appreciated."

The newspapers have fed the public on England's side of Irish questions. There are many in this country who will want to hear the other side, and the writer presents his case convincingly and backs up his statements by documentary evidence.

T. E. S.

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**Les vrais Principes de l'Education chretienne rappelés aux maitres et aux familles**, par le P. A. Monfat, de la Societe de Marie. Nouvelle édition soigneusement revue. Préface de Mgr. Lavallée. Paris: Pierre Téqui, 1918.

The Catholic teacher who has been accustomed to look for real inspiration in our current educational literature may turn to this new edition of Father Monfat's work with the assurance that he will find therein what he seeks, and spiritual refreshment as well. This book, which a distinguished French prelate hoped to see in every household and educational institution, he will be glad to read and to reread, and even to use for spiritual purposes. It is at once a Christian philosophy of education and a teacher's spiritual manual, prepared to be of special help to the priest or religious teacher, but also to meet the spiritual needs of the lay teacher or parent.

In its two main divisions this valuable work treats first of the excellence of the teaching office from the Christian viewpoint, and secondly of the dispositions required for the successful discharge of the common duties of the teacher's state in life. The treatment in either case may be described as abundant, replete with the wisdom of the Gospel, supported by the teachings of the ancient philosophers, the Christian Fathers, the great thinkers in every age, and the tradition of the Catholic Church. Its reading will, indeed, do more than refresh and inspire; it will, above all else, convince teacher and parent that in the task of character and soul formation he has been entrusted with one of the noblest and gravest responsibilities given to man, and for its successful discharge he needs all the wholesome direction and counsel which the wisdom of the past can bring him.

PATRICK J. McCORMICK.

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**The World and the Waters**, by Edward F. Garesche, S.J.  
St. Louis, Mo.: The Queen's Work Press. Pp. 110.

“ . . . the thirsty soul,  
Piercing the dry and outer forms of things,  
Sinks to the secret springs, and, drinking deep,  
Knows the sweet flavors of God's presence there.”

So does the poet of the present book of verses translate his title. His dedication is “To the Virgin Mary.” It is not altogether a collection of religious verses, but the spiritual note recurs insistently.

It is as a book of verses that we will review it rather than as a book of poetry, feeling sure that this distinction in terms will be

received pleasantly. Poetry is characterized by a perfect union of imagination, artistic expression and a worthy theme. A book of verses, as distinct from a book of poetry, may and usually does possess these elements in perfect union occasionally, but more frequently either in disassociation or in combinations of two, with one or the other element only imperfectly represented. With a sterner hand evidenced by the author in the matter of admissions to his book, perhaps the present distinction would not have to be drawn. There is abundant evidence of power, ample presence of imagination, nobility of theme, and more than once a genuine height of expression, yet more often is there promise rather than performance. This is said in no hostile spirit. There is too much in the book that is genuinely worthy of praise. It contains too many real poems for us to omit a protest against those which are not.

There is a gracious mental quality evident everywhere in this volume. There is, likewise, a sturdy spiritual quality. The philosophy of life which it discloses is at once virile and attractive and wholesome. There is depth everywhere to the ethical perspective, and frequently to the poetic perspective. Finally, and this is the highest praise, there is unquestionable evidence that the author understands other poets and little children.

THOMAS QUINN BEESLEY.

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**The ABC of Exhibit Planning**, by E. G. and M. S. Routzahn.  
Russell Sage Foundation, 1918. Pp. 234.

The publicity campaigns which have preceded and accompanied the Liberty Loan Drives, the Red Cross War Fund and other campaigns, and the various efforts which have been made during the last two years to draw the attention of the American public to matters social and politic, have all combined to accustom us to exhibits of one kind or another, and to appeals to our intelligence and emotions conveyed almost exclusively by the eye. There will inevitably be an equally wide use of the publicity methods to which we are now accustomed, in the coming decade, by agencies whose business is chiefly social, agencies like the schools, the public welfare organizations, and the like. People will look at placards, will stop to inspect a still-life group in a shop window, will chuckle over a cartoon, where a speech on the same subject, or any vocal effort to arrest their attention, would utterly fail to interest them or hold them.

There is a practical value in all this for the schools. An exhibit of the children's work may be poorly planned, or it may not be displayed to the utmost advantage, or it may be so devised that it fails to educate the parents and visitors—any one of a dozen objections may be possible to it. For any one contemplating an exhibit, the book at present under review is most cordially recommended. It is an introductory treatise, and is not at all technical. It is admirably illustrated with both good and bad exhibits, well photographed. A study of the illustrations alone is educational to a degree. Almost every kind of an exhibit, from small to large, from simple to technical, is either discussed or actually represented by photographs. Finally, the authors are experts on the subject of exhibits. In every way it is an interesting, valuable, and unusual book.

THOMAS QUINN BEESLEY.

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**An Estimate of Shakespeare**, by John G. McClorey, S.J.  
New York: Schwartz, Kirwin and Fauss. Price, 50 cents net.

The most pleasant thing we can say about this little volume is that it is not "just another Shakespeare book." It is true, as the author engagingly admits in his Preface, that various other gentlemen, like Bradley and Dowden, have been laid under contribution. He has given the reader enough of himself, however, to absolve him from any suspicion of using these critics as a crutch and to make it plain that he employed them merely as a walking stick. Which is as it should be.

The book is presented in two developments, of which Part I is "Shakespeare in General," and Part II is "Shakespeare and Tragedy." It is interesting that Part I, which is indicated by the title as the wider in scope, is actually somewhat the shorter in extent. It is, to the present reviewer's taste, the less conventional of the two parts, although at the same time the less valuable of the two as a piece of criticism.

There are many good things in the ninety-six pages of the little book, and it has fewer than usual of the inevitable superlatives and exclamation marks! It is precisely what its author advertizes it to be—an "estimate." It is not a verdict, or a panegyric, nor is it entirely derivative. It is a conservative valuation given with some restraint, and is proportionally worthy of attention.

THOMAS QUINN BEESLEY.